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ART. I.—CONSERVATION, CORRELATION, AND ORIGIN OF THE PHYSICAL, VITAL, AND MENTAL FORCES.

Force and Matter. Empirico-Philosophical Studies, Intelligibly Rendered, with an Additional Introduction expressly written for the English Edition. By Dr. LOUIS BUCHNER. Edited from the last edition of "Kraft und Stoff." By J. FREDERICK COLLINGWOOD, F.R.L.S., F.R.S., etc. Pp. 271. London: Trübner & Co. 1870.

Les Phénomènes Physique de la Vie. Par J. GAVARRET, Professeur de Physique à la Faculté de Médecine de Paris. Pp. 424. Paris: Victor Masson et fils. 1869.

Lay Sermons, Addresses, and Reviews. By THOMAS HENRY HUXLEY, LL.D., F.R.S. Pp. 378. New York: D. Appleton & Co. 1871.

The Correlation and Conservation of Forces. A Series of Expositions. By Prof. GROVE, Prof. HELMHOLTZ, Dr. MAYER, Dr. FARADAY, Prof. LIEBIG, and Dr. CARPENTER. With an Introduction and brief Biographical Notices of the Chief Promoters of the New Views. By EDWARD L. YOUNG, M.D. Pp. 438. New York: Appleton & Co. 1865.

Heat Considered as a Mode of Motion. By JOHN TYNDALL, F.R.S. New York: Appleton & Co. 1863.

Fragments of Science. By JOHN TYNDALL, LL.D., F.R.S. New York: Appleton & Co. 1871.

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The Correlation of Vital and Physical Forces. By GEORGE F. BARKER, M.D., Yale College. New Haven: Chatfield & Co. 1870.

Body and Mind. By HENRY MAUDSLEY, M.D., London. New York: Appleton & Co. 1871.

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Habit and Intelligence, in their Connection with the Laws of Matter and Force. By JOHN J. MURPHY. 2 vols. London: Macmillan & Co. 1869.

First Principles. By HERBERT SPENCER. New York: D. Appleton & Co. 1864.

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SOME of the most attractive and difficult questions claiming the attention alike of scientific and speculative minds at the present day, are indicated in the title of this paper.

FOURTH SERIES, VOL. XXIV.—1

Force, energy, or power, whatever it may be, yields the central conception out of which the questions referred to spring. It supplies a ground, and is a *datum*, required and used alike by the most materialistic among scientific workers and the most speculative. It is destined, as regards matters lying between physical and mental science, to be the ground of conciliation, perhaps of reconciliation. No *reality* occupies a more undisputed position than force. But few, if any, truths of its class are better established by all the might and main of science than its *immateriality*. It is *not* matter, and yet it has a *real* existence. It is no figment of the imagination. Besides this, in the principle of the *persistence* or *conservation* of force, is laid, so far as science can do it, the proof of its *indestructibility*.

In the discussion which follows we may safely assume the substantial, independent reality of matter as against the Idealist. On the other hand, once grant the *indestructible*, *immaterial* *something* called *force*, and *spirit* can take care of itself. Immaterial "entities" need be insisted on no longer. *One* is conceded, and, so far as it seems susceptible of proof by the methods of physical science, it is *proved*.

While the question more immediately before us is not the *correlation* and *conservation* of what are called physical and chemical forces, yet a brief historical *résumé* of the progress of research and opinion in this relation may prove useful. Whether to M. Seguin, or Count Rumford, or Dr. J. P. Joule, or Mayer of Heilbronn, or to others, science is most indebted, or who should have the credit of priority in the discovery of the nature and relations of the physical forces, are questions upon which it is not necessary for us to enter.

The discovery that may be fairly looked upon as introductory to the doctrine we are soon to state, was that announced by Count Rumford (Professor Thomson) in a paper to the *Royal Society of Great Britain* in 1798. Up to that time heat had been regarded as a subtle or fluid form of matter; but, as the result of rigorous experiments, he concluded it could not "possibly be a *material substance*." He says, "It appears to me to be difficult, if not impossible, to form any distinct idea of any thing capable of being excited or communicated in these experiments unless it be MOTION."—*Introduction to Youmans's Correlation and Conservation of Forces*, p. 33. Fifty years later Dr. J. P.

Joule, of Manchester, England, proceeding on much the same line, established by a long series of delicate and elaborate experiments what is called the "heat unit," or "mechanical equivalent" of heat. By these latter experiments it was clearly determined that the force or energy represented by a weight of 772 pounds falling through a distance of one foot would produce, and could be made to produce, an amount of heat sufficient to raise the temperature of a pound of water one degree Fahrenheit. In this way it was shown that mechanical energy could be converted into heat, while the converse of this was established on a large scale in the discovery of the steam-engine.

The discovery by Oersted, that electrical can be converted into magnetic force, and the converse at a later day by Faraday, led the way to others, until in process of time the whole list of "imponderables" was drawn into the seemingly closed circle of correlation, as mutually convertible *inter se*. The history of the successive discoveries on which this brilliant generalization depended would be interesting, but it is aside from our present purpose to recite it. The results may be formulated as follows:

1. It is alike impossible to create or destroy physical force or energy.

2. Where force disappears in one form, it is only to reappear without increase or diminution in some other.

The *first* is called the *law of conservation*, the *second*, the *law of correlation*, of forces.

Examples might be easily given under both these laws, especially the latter, which would be full of interest; but they have been given already in so many ways to the public it is deemed unnecessary. But we may say with confidence, no facts in science so general in their nature seem to be better established than the *conservation* and *correlation* of forces.

But it could not be expected investigation would rest here. Questions similar to the following would inevitably arise: Since the various forms of physical and chemical force are mutually convertible, which form shall be selected as the representative or parent of the rest? Which shall be set down as primary, and which as derivative? In point of fact, as Mr. Grove says, (Youmans's "Conservation and Correlation of Forces," p. 185,) "The evolution of one force or mode

of force into another has induced many to regard all the different natural agencies as reducible to unity, and as resulting from one force, which is the efficient cause of all the others. Thus one author writes to prove that electricity is the cause of every change in matter; another, that chemical action is the cause of every thing; another, that heat is the universal cause, and so on."

Again, What is the source of these forces? From what *fountain* do they spring? What relation have they to matter? What are their relations to "life" and "mind?" Are the forces called "life force" and "mental force" independent of, and distinct from, the physical and chemical forces? or are they at root the same, differing only in modes or "conditions" of manifestation? If they acknowledge a common fountain head, where is it? Is it at this end of the series or that—physical, or mental, or intermediate? Are these forces simple or complex? As regards *vital* and *mental* forces, are they not *dynamic compounds*, similar to the living *material compounds* that compose the organisms of plants and animals?

In the case of plants and animals we often see elementary substances appropriated, ending with highly complex associations among them in the compounds of the living organisms. In process of time these, by natural analytic processes, are resolved back again into the primitive elements started with. Is not this true for forces as well? As *material physical elements* combine to form *living compounds*, may not *dynamical physical elements* also? Do not the former prefigure the latter? Materially speaking, "nothing passes into us but *matter*, and nothing passes out of us but *matter*, and nothing can be got from us after we are dead but *matter*, and this matter does not come *down* to us, but *up* from simpler, more elemental states below."

These elements and compounds enter our organisms freighted with energy or force. Does not all the energy of our bodies, even "vital" and "mental," slip in, and steal back this way? Are the differences between the physical and chemical forces, and the so-called "vital" and "mental" forces, any more marked than those which separate oxygen, carbon, hydrogen, and nitrogen from the protoplasm or muscle which they compose? Questions like these, many of them only deliberate con-

elusions in the interrogative form, have come up, and have been variously answered. Some have affirmed that the physical, vital, and mental forces belong to distinct categories. Others have affirmed with various degrees of positiveness that they have a common origin, the special differences being but the masks that hide their oneness. Strip these away and they are seen, however widely they may differ phenomenally, to be but the varied play of the same primal energy. As matter in its elemental states, or simplest combinations in the physical world, is the great storehouse from which living beings draw the *materials* for the growth and development of their *organisms*, so in regard to the development and growth of their *forces*, whether "vital" or "mental." As the *simple dead matter* is elevated into *complex living matter*, so with the forces. This *material* development, or "evolution," which is always upward, never downward—from the simple to the complex—from the "homogeneous" to the "heterogeneous"—it is said aptly figures, is indeed a registry in material terms of what takes place among forces.

The *source*, then, of all the *forces*, as of the *matter*, of living beings, is the physical world—is *physical* force. This is the common and exhaustless treasury from which all forms of force, whether "vital" or "mental," are either directly or indirectly drawn. The particular *form* it exhibits depends wholly on the "conditions" under which it "works."

Here it is manifested in the microscopic fungus, there in the gigantic growths of our forests; here in the animalcule, there in the elephant or whale. Here it binds together by chemical attraction two invisible, simple atoms, to form an equally invisible compound atom of water; there it binds together the unnumbered millions of suns, planets, nebulae, and systems throughout the fathomless profundities of space. Here it is manifested in the fall of an apple or a stone; in the ripple on a pond or a storm on the great deep; in the gentle breeze, in the hurricane, in the play of the golden willow in the wind, in the earthquake or the thunder-stroke; there in the repulsions of antipathy or hatred, or the attractions or "affinities" of friendship or of love. This latter is a favorite mode at present of answering the questions above raised. It is to this answer, in some of its phases and consequences, we desire to call attention in the following pages.

That there are forms of force or energy called "vital" and "mental," at least as different from physical and chemical forces as these are from each other, there can be no real question. Accepting fully and heartily as a fact, the correlation of the physical and chemical forces, it is our intention to inquire what the grounds are for affirming the "vital" and "mental" forces are "correlated" with the physical and chemical. Two questions present themselves. *First*, Who holds to the opinion just referred to, and on what evidence does it rest? and, *second*, What is the *origin* of force?

The following are only specimens of the opinions, hopes, expectations, and imaginings of various persons, eminent in the walks of science, bearing on the subject in question.

Every particle of matter within the body obeys implicitly the laws of the chemical attractions. No overpowering or supernatural agency comes in to complicate their action, which is modified only by the action of the others. *Vitality, therefore, is the sum of the energies* of a living body, both potential and actual.—*Barker*, pp. 14, 15. . . . The most *advanced thinkers* in science of to-day, therefore, look upon the *life* of the living form as inseparable from its *substance*, and believe that the former is *purely phenomenal*, and only a *manifestation* of the latter.—*Barker*, p. 5, *et seq.*

Heat, light, chemical affinity, etc., are alike transformable into each other and into those *modes* of the *unknowable* which we distinguish as sensation, emotion, thought. These in their turn being directly or indirectly retransformable into the original shapes.—*Spencer, F. P.*, p. 280. . . . Any hesitation to admit that between the *physical forces* and the *sensations* there is a *correlation* like that between the *physical forces themselves*, must disappear on remembering how the one correlation, like the other, is not *qualitative* but *quantitative*. . . . Besides the *correlation* and *equivalence* between *external physical forces* and the *mental forces generated by them* in us under the *form of sensations*, there is a *correlation* and *equivalence* between *sensations* and those *physical forces* which, in the shape of *bodily actions*, result from them.—*Spencer, F. P.*, p. 275. . . . That no *idea* arises, save as a *result* of some *physical force expended in producing it*, is fast becoming a *common-place* in science, and whoever will *duly weigh the evidence* will see that *nothing but an overwhelming bias* in favor of a *preconceived theory* can explain its non-acceptance.—*Spencer, F. P.*, p. 280.

That these forces (mechanical, thermal, luminous, electric, chemical, nervous, sensory, emotional, and intellectual) are *perfectly co-ordinated*—that there is some definite relation among them which explains the marvelous dynamic unity of the living organism—does not admit of question.—*Youmans, Introd.*, xxxii.

I hold, with the materialist, that the *human body*, like all *living*

bodies, is a machine, all the operations of which will, sooner or later, be explained on physical principles. I believe that we shall, sooner or later, arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat.—Huxley, p. 339.

Old and new vitalism finds its center in the theory of a *vital force*. This doctrine has, in Germany, passed through so many critical ordeals that it has almost passed from the mouth of the scholar.—Virchow. (Büchner.) . . . Of vital force, in the mechanical sense in which I take it, I have no doubt that it must be considered as the result of a definite joint action of physical and chemical forces.—Virchow, (Büchner,) Pref. to fourth ed., p. 49.

Those who preach the error of a vital power under any form or delusive disguise are, they may rest assured, heads which have never, penetrated the gates of science.—Du Bois Reymond (Büchner,) Pref. to fourth ed., p. 48.

What is called *vitality* is not a peculiar force, but a collocation of the forces of organic matter in such a way as to keep up a living structure.—Bain: *Senses and Intellect*, p. 65.

You see I am not mincing matters, but avowing nakedly what many scientific thinkers more or less distinctly believe. The formation of a crystal, a plant, or an animal, is in their eyes a purely mechanical problem, which differs from the problems of ordinary mechanics in the smallness of the masses and the complexity of the processes involved. . . . Our difficulty is not with the quality of the problem, but with its complexity. This difficulty might be met by the simple expansion of the faculties which we now possess. Given this expansion and the necessary molecular data, and the chick might be deduced, as rigorously and as logically from the egg, as the existence of Neptune from the disturbances of Uranus, or as conical refraction from the undulatory theory of light.—Tyndall, *F. of S.*, p. 118. . . . The building up of the vegetable, then, is effected by the sun through the reduction of chemical compounds. *The phenomena of animal life are more or less complicated reversals of these processes of reduction.* (Italics his own.) . . . Life is a wave which in no two consecutive moments of its existence is composed of the same particles.—Tyndall, *F. of S.*, p. 414, *Vitality*.

Life itself is nothing but the product of the conjoined action of these forces, (physical forces.)—Büchner, p. 216. . . . For the naturalist proves that there are no other forces in nature besides the physical, chemical, and mechanical; and infers irresistibly that the organisms must also have been produced by these forces.—Büchner, Pref. to third ed., p. 27.

To these passages dozens more might be added from various writers, equally explicit. They would all go to show unmistakably what are the deliberate opinions of various prominent laborers, and we may say *leaders*, in the domain of physical and natural science. Besides these, there is reason to think

very many of the now prominent physicists, chemists, and naturalists in our own country (certainly in Europe) who have not publicly expressed themselves, share in various degrees the opinions set forth in the above extracts. Beyond this they are now held by no inconsiderable proportion of our scientific students, and by many among our reading public, who are captivated by the somewhat novel and sweeping doctrines announced concerning the relations of forces, and also by the chivalrous, confident attitude assumed by some of the promulgators of the same, and the splendor of their talents and achievements. Most often such as belong to the latter classes do not possess the means for verifying the assertions they receive, although in receiving them they may be led to important practical consequences. From such statements as we have quoted we may conveniently deduce the following propositions as fairly embodying their meaning:

1. The various forms of force called *physical* and *chemical*, are capable of *mutual conversion*. Any one form may be converted into any or all the others, and *vice versa*.

2. The peculiar phenomena exhibited by living beings, usually called *vital* and *mental*, instead of being due to special forms of force or power, as hitherto supposed, are really due to certain *combinations* or *conversions* of the *physical* and *chemical* forces. Indeed, in the same manner as the *physical* and *chemical* forces are converted *inter se*, so are the *physical*, *vital*, and *mental*. Heat, for example, may be converted into mechanical energy, or mechanical force back again into heat. Or heat may be transformed into what has been called "vital" or "life" force, and "mental" or "will" force, and these in their turn directly or indirectly back again into heat or mechanical energy. It is heat at this moment and "will force" the next, and *vice versa*; and might be "*chemical* attraction" or force here and "*conjugal* attraction" or force there, etc.

3. As regards the ORIGIN of forces, the physical forces yield both the warp and woof of all the others, however widely they may differ in pattern—all the way through the entire series—from physical up to mental forces.

We believe these propositions to state fairly the doctrines to which we refer. As regards the *first* we gladly assent to it, not only as true, but fruitful. But of the *second* and *third* we

do not feel so certain. Yet when there are so many confident assertions by men so able and worthy our confidence and respect, it must be presumed there are some good grounds for them. This presumption becomes all the more impressive when it is remembered the statements in question are made by men who, of all others, stick most closely to the "facts." They test every theory or proposition by the touchstone of rigid "scientific method." "The strength of *their* proofs lies in *facts*, not in unintelligible and empty phrases."—*Büchner*, Pref. to first ed., xviii. They always inquire concerning every fact or proposition, according to Professor Huxley, in the language used by Hume in one of his *Essays*, (*Essays*, vol. ii, p. 175, London, 1777 :) "Does it contain any reasoning concerning *quantity* or number? No. Does it contain any *experimental* reasoning concerning *matter*, *effect*, and *existence*? No. Commit it, then, to the flames, for it can contain *nothing* but *sophistry* and *illusion*."—*Huxley*, *Lay Sermons*, p. 145.

Up to this judgment bar they bring every fact, generalization, or proposition; and if it cannot satisfy the demands and abide the tests of "scientific" justice, without fear, favor, or prejudice, the sentence of the utterly condemned is meted out to it. The proofs of the propositions above drawn out are so cogent and complete that no "educated," much less a "scientific," man can doubt them. The one who refuses to fall into the line along which every body that is "intelligent" and "unprejudiced" is moving, must remain, perforce, in outer darkness. For whatever his fancies may be, he "may rest assured" his is one of the "heads which have never penetrated the gates of science." In short "nothing but an overwhelming bias in favor of a preconceived theory can explain their non-acceptance."

Notwithstanding all this we have thought it good to examine the evidence, at least so much of it as we have met with, on which these modern doctrines in regard to force rest. The importance of their consequences is such as to render an examination imperative on the part of every one who would receive them intelligently, and be able to render a reason for the faith that is in him.

Before beginning an examination of the evidence in question, there is a preliminary duty that must be discharged. We

have already met with some terms, and will soon meet with others, that need definition. As Mr. Spencer says, adopting an old logical maxim, "There can be no sound philosophy without clearly defined terms."—*F. P.*, p. 223. The necessity for this in the present case will be quite manifest as we proceed.

In the few brief definitions we seek to obtain in starting, we must pass by such terms and phrases as "life," "vitality," "organic," "organized," "protoplasm," "phenomenon," "cause," etc., and in particular those that are less familiar, but more formidable looking, such as "unknowable," "unknown cause," "catalytic force," "dynamic force," "subtle influences," "mysterious agencies," "cell laboratories," "molecular machinery," etc., that play in and out so freely in the language of modern physics. We must confess we are too far behind to understand some of these things—for example, "subtle influences" and "molecular machinery." They convey to our minds only a vague notion of the means and results of the strifes and conquests that are taking place among the "advanced."

Our task will be the more humble one of trying to find out, if we can, the provisional meaning of the word "*force*," and perhaps of a few of the correlative or dependent terms that cluster about it, such as "energy," "motion," "conservation," "correlation," etc.

I. CONSERVATION. "The invariability of the absolute amount in the midst of constant change is called the *conservation of force*."—*Le Conte*, p. 187.* "And why should a perpetual motion, even under modern conditions, be impossible? The answer to this question is, the statement of that great generalization of modern science which is known under the name of *conservation of energy*. This principle asserts that no power can make its appearance in nature without an equivalent expenditure of some other power; that natural agents are so related to each other as to be mutually convertible, but that no new agency is created. Light runs into heat, heat into electricity, electricity into magnetism, magnetism into mechanical force, and mechanical force again into light and heat. The Proteus changes, but he is ever the same; and his changes in nature, *supposing* no miracle to supervene, are the expression not of spontaneity, but of *physical necessity*."—*Tyndall, F. of S.*, p. 38.

In other words, force is never lost or destroyed; it is indestructible. Though it may disappear in this form, it is only to

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reappear in some other. In this respect it strictly follows the example of matter, which, though its sensible state or shape may be changed, continues in elementary nature the same, and is indestructible.

II. CORRELATION. "The mutual convertibility of the various forms of force is called *correlation* of forces."—*Le Conte*, p. 187. The word "correlation means a necessary or reciprocal dependence of two ideas, inseparable even in mental conception."—*Grove*, p. 183.

It affirms of things said to be correlated a relation so intimate we cannot even conceive them apart. Or, again, Mr. Grove says, in agreement with the above, "It means *necessary reciprocal reproduction*." Says Prof. Tyndall:

The convertibility of natural forces consists solely in the transformations of dynamic into potential, and of potential into dynamic energy, which are incessantly going on. In no other sense has the convertibility of force at present any scientific meaning.—*Tyndall, F. of S.*, p. 31, *Barker*.

And so we might adduce the definitions of various other writers if it were necessary. We desire, however, to call strict attention to the meaning of this term, since it is a leading one in the discussion upon which we are entering. Forces said to be correlated are understood to be capable of complete conversion or transformation, the one into the other, and *vice versa*—this wholly into that, that wholly into this. Forces, or portions of them, if we may so speak, between which such interchange cannot take place, are not *correlated*. But no such thing as reservation of *part* of a force from *possible* conversion, when another part has undergone *actual* conversion, can be admitted for a moment. As Mr. Grove says, it means "*necessary* mutual reproduction," and nothing less. Consequently, when we speak of the *physical* and *chemical* forces on this hand, and the "vital" and "mental" on that, as being *correlated*, we mean that *heat*, for example, may be converted into *life force* or *mind force*, and that *mind force* and *life force* are wholly convertible into *heat*. It is this or nothing. If "life force" or "mental force" are *partially* surrendered to conversion, we must surrender all. And it does not matter whether the conversion is direct or indirect, only so the *fact* be admitted ultimately. This strict meaning, which is in fact the only legitimate one the word has in the present

case, we shall endeavor to keep steadily in view in the following pages.

III. EVOLUTION. This word figures largely in modern physical and natural science, and since we shall frequently meet with it hereafter, we ought not to pass without referring to it. No one should be better able to define it than Mr. Spencer. We will cite his own words. The simplicity and clearness of his definition will especially attract the attention of those who may not have met with it before. Says he, in italics, after protracted preparation, (*First Principles*, page 216,) "*Evolution is a change from an indefinite, incoherent homogeneity, to a definite coherent heterogeneity through continuous differentiations and integrations.*" We shrink from analyzing this definition. It is not so much a definition as a characteristic *condensation* of a large portion of Mr. Spencer's labors from *First Principles* through to *Social Statics*. We leave the reader to make such use of it as he may be able.

IV. FORCE. In the physical world, to go no further at present, there are, comprehensively speaking, two great factors, and, so far as we know, only two.

The one is the *sensible substance* of which all bodies, whether living or not, are composed; and the other is that—whatever it may be—which *produces motion* in them or *tends to produce it*.—*Tyndall, Frag. Science*, p. 75. The one is called *matter*, the other, *force*. It is with this latter alone we are specially concerned. If possible we must obtain perfectly definite views of the *limits* and *contents* of this term. We may premise two statements in advance, in which we believe modern physicists, without many exceptions, would agree. First, Force has a *real existence*. It is not a simple *phenomenon* or *appearance*. Whatever its origin or nature, whether absolute or dependent in its existence, it is nevertheless *something*. Second, Force is *immaterial*, that is, it is not a form of *matter*. It may be a *property* of matter, or it may not; but this much seems certain, it is *not* matter. It is, then, a real immaterial *something*. Whether inseparable from matter, or otherwise, need not concern us now. But to proceed. It will be readily conceded that but few, if any, writers on the subject in hand have succeeded in expressing themselves more clearly than Mr. Grove has in his excellent Essay on the "Correlation and Conservation of Forces," which,

besides its publication in England, has appeared in this country in the volume of Prof. Youmans already alluded to. "The term force," he says, "although used in very different senses by different authors, in its limited sense may be defined as *that which produces or resists motion*."—Grove, p. 19. Or, again, "The term force is used, not as expressing the *effect*, but as *that which produces the effect*." Because, as he says, "the *evidence of the force is the motion produced*."—Grove, p. 21. Or, again, "Force is that which *produces motion*."—Murphy, *Habit and Intelligence*, vol. i, p. 19. "What I mean by the word 'force' is, the *cause of a physical action*."—Faraday, p. 377. Again: "Force, as we know it, can be regarded only as a certain *conditioned effect of the unconditioned cause*, as the *relative reality*, indicating to us an *absolute reality* by which it is immediately produced." [!]*—Spencer, First Prin.*, p. 236.

"But," says Mayer, "forces are *causes*." *Force* is the *cause*, and *motion* is the *effect*—the *sign by which force is manifested*. When we observe a *thing in motion*, we *infer* the presence and operation of *force*. According to this, *force* and *motion* are not the same, any more than a cause and its effects are the same. Force is a *cause*, is *something*, and has a real existence, though it is not, so far as we know, material. Motion is *nothing*, has only a *phenomenal existence*, and is simply the sensible *effect produced in or on matter by force*. The word "energy" is at present a favorite substitute for the term "force." But some writers make a distinction between these terms, more or less radical. Thus Mr. Murphy, in his suggestive work, "*Habit and Intelligence*," says, "Energy is not the same as force. All energy has its *origin* in force, but force cannot pass into energy *unless it is at liberty to act*." When it *does* act, what have we? *Energy*, says Mr. Murphy. But, for our own part, we can see nothing but a *force in action*, which action is evidenced in some way by *motion*. We can see no ground whatever for distinguishing force from energy. What Mr. Murphy calls *energy*, and says is "different from force," seems to be only what is called "kinetic energy" in contradistinction to "static" energy. The latter is a *force at rest*, the former is a *force in action*. We would use the word, when we use it at all, as perhaps the best substitute we have for the word *force*. The word *power* is also employed as a synonym of the term *force*, with

this to be remarked as a difference: force is used most freely—indeed, is almost monopolized in physics—for denoting the active cause of physical phenomena, especially such as are comprehended under the head of motion. “Power” is used more in the domains of psychology, metaphysics, and theology, in speaking of *mind* and its operations. It is comparatively seldom this term is carried down and applied to physical phenomena.

On the other hand, until quite recently it has been uncommon to use the word *force*, in speaking of *mental* action or of the *actions* of the Deity. But now some, at least, carry it everywhere that activities, or even *capacities*, are displayed. Professor Tyndall, in his late work, “Fragments of Science,” p. 31, makes a statement that would give to the term *power* a generic position, and place heat, etc., under it as species. Says he, “Power may exist in the form of MOTION, or it may exist in the form of FORCE *with distance* to act through. The former is *dynamic energy*, the latter is *potential energy*.”

This introduces us to a couple of adjective terms at which we may glance in passing. Energy is said to be of two kinds—*potential* and *actual*. The former term, as applied to force, means *passive, inactive, static*; the latter means, on the contrary, *active* or “kinetic,” or “*dynamic*” force or energy. They do not refer to different *things*, but to different *states* of the same thing. We cannot now stop to trace the history of these terms or the distinction they denote. Such are the ordinary significations of the terms above noticed among the vast majority of educated persons, whether scientific or not. We now speak more particularly of the terms *force* and *motion*. But such do not seem to be the significations they have among the more “advanced scientific thinkers” of to-day.

According to Professor Barker, for example, the word *force* “is used to express the *cause* of motion,” also “to indicate motion itself, and finally to express the *effect* of motion.” (Page 6.) We will not stop now to inquire what the *effect* of *motion* can be, but will ask on which of these different significations does Professor Barker fix? He says, (page 7,) “By *potential* energy is therefore meant *attraction*, and by *actual* energy *motion*. It is in this *latter* sense that we shall use the word *force* in this lecture,” (namely, in his lecture on the “Correlation of the Vital

and Physical Forces.") The title of his lecture might then read, without impropriety, "Correlation of the Vital and Physical Motions." To this substitution of the term "motion" for the term force we now call attention. We hold that no worse mistake could be made on our present ground than to confuse *motion* and *force*. No one thing has ministered more to confusion in fundamental physics—not in practice, but in thought, theory, and language. It may be doubted by some whether it is common among physicists to exchange these terms, or it may even be doubted whether it is not right to do so. It may be thought to indicate greater looseness in the use of language than really exists, unless clear examples shall be given. Unfortunately it is easy to give them.

Speaking of nerve force, Professor Barker says: "This force is *undeniably* motion."—Page 20. Here, according to previous definitions, the *effect* is identified *bodily* with the *cause*, or the *cause* with the *effect*. In fact, the cause *disappears*, and *only* the effect remains. But again the same writer says, "What can *produce motion* but *motion* itself? Into what can motion be *converted* but motion?"—Pp. 8, 9. As regards the first question, we have always supposed force produced motion. Hitherto we would as soon have thought of saying of the wind that the "blowing produced the blowing," or of a rolling ball that the "rolling produced the rolling," as that the "motion produced motion." As regards the second question, "Into what can motion be *converted* but motion?" we reply, *Nothing* that we can think of. Heat is considered, at least by some, and we think correctly, as an active form of *force*, and in our present case it matters not what *form* of force we select, only so it is *force*. As regards the relations of *heat* to motion, for example, we have statements like the following: "Heat and motion are *transformable* one into the other."—Mayer, pp. 323–351. "*Heat* is a form of *motion*."—Murphy, pp. 1–21. "Arrested *motion* produces *heat*."—Grove, p. 171. "*Heat* has been considered in this essay as *itself motion*."—Grove, p. 68. "*Cold* is *motion*."—Grove, p. 48. "*Motion* may be *converted* into *heat*."—Barker, p. 10. "No other *cause* than *motion* can be found for the *heat* that is produced."—Mayer, p. 256. "*Correlation*

between *heat* and *motion*.”—*Spencer*, p. 343. “*Heat as a mode of motion*.”—*Tyndall*.

Here, in one place, *heat produces motion*; in another, *motion produces heat*; in another, they are “correlated;” and finally, “*heat is motion*,” and “*cold is motion*.” Motion “belongs to the same category” as heat, and in fact *is* heat. But what of *motion* in relation to *other* forces. “Dynamical electricity and magnetism *are themselves motion*.”—*Grove*, (*Youmans*), pp. 187–191. If this is so the converse must be true, namely, *motion is electricity*, etc. “Light is therefore *converted into motion*.”—*Le Comte*, p. 191. “I have placed *motion* in the same category as the *other* affections of matter,” namely, as light, heat, electricity, etc.

As we pass along we shall find that all other forms of force, however special, are similarly related to *motion*—they produce motion, motion produces them, they are motion. As regards force in general we have statements like the following: “Motion is to be regarded in this case as the *initiative force*.”—*Grove*, (*Youmans*), p. 145. *Motion as an initiative force!* who would have deemed it possible for Mr. Grove so soon to forget and abandon his own definitions? But again: “Motion may be reproduced by the forces which have *emanated from motion*.”—*Grove*, p. 137.

Here is a new classification of the different forms of energy, to which we call the reader’s attention. Let him reflect on the differences by which the classes are really separated. “The whole stock of energy or working power in the world consists of *attractions, repulsions, and motions*.”—*Tyndall*, *Fragments of Science*, p. 29.

There can be no doubt of it. The *cause* and the *effect* stand on the same level, and belong “to the same category.” Motion *itself* is indeed a *cause* since it produces “effects.” In ordinary language we speak of a *thing* in motion producing effects. But to speak of “*motion itself*” as producing effects, is to use one of the refinements of the “advanced thinkers.” Notwithstanding all this, here is a new role for motion. To convert static force into a “dynamic force, motion must be *superadded* to it.”—*Grove*, p. 142. What *is* motion that it can be unbottled and “superadded” to any thing, even to static force? This is worse than the logicians’ “vicious circle.” We begin with

"correlations" between *forces*, and proceed to correlations between *causes* and their *effects*, and finally to correlations between *something* and *nothing*. This is correlation gone mad!

Finally, force "is a mere *property* of matter;" (*Büchner*, pp. 2, 3,) and indeed force is matter, "for the advanced thinkers" have "*proved the unity of force and matter*, of spirit and materiality."—*Büchner*, Pref. to ninth ed., lxxx.

This *unification of force and matter* is far from common at this day, even among extreme physicists. It is less so, as might be expected, among psychologists or metaphysicians. If it is a common mistake to identify *force* and *motion* as belonging to "the same category," it is a less common, but in our judgment a more pernicious mistake, if possible, to reduce *force* and *matter* to the same category. This being our view briefly stated, it was with no small surprise we read the following passages in the Lowell Lectures on "Science, Philosophy, and Religion," by Professor Bascom, of Williams College. "What is matter? We answer, It is, in its distinct elements, *permanent forms of force—it is force*."—Page 117. "Many forces, not one force, is the just conception of matter. We have, so far as now appears, at least as many distinct, permanently diverse forms of force as we have elements or kinds of matter. Sixty-three irresolvable elements—elements that present *specific and unchangeable properties*—necessitate the belief in as many forms of force, of which these are the ultimate expression," etc.

In these passages *matter* is unmistakably identified with *force*. It is almost discouraging to have *sixty-three permanent "specific and unchangeable" new forms of force* thrust upon us so suddenly, just when we were congratulating ourselves on having reduced the comparatively small list we already had, by a succession of conversions or correlations to some one form as the probable parent of the remainder. He says, in relation to the views in question, "Here we shall agree with many physicists," etc. This is true, and we are prepared to hear *Büchner*, for example, make such a statement as the one we have just quoted, but far from prepared for it in the case of one whose powers of thought are so keen and accurate as are those of Professor Bascom.

To speak of nothing further at present, we would be anxious to know how the Professor would reconcile his views of the nature of matter with the doctrine of the *correlation* or *mutual convertibility* of forces. The various forms of physical and chemical force known prior to the wholesale transfer of matter to the category of force are mutually convertible. Now that matter turns up as force, there is some well-grounded hope the dreams of the alchemists may yet be realized. *Gold* is matter, and *matter* is *force*. - *Iron, lead*, etc., in like manner are *forces*: who will have the happiness to convert a few hundred pounds of the *forces* called *iron* or *lead* into the force called *gold* or even *silver*? Or, if this be refused, what reason will be given why *THESE* forces are mutually convertible, and *THOSE* not? But we cannot deal in this place with the views set forth in the above quotations. We hope to do so on another occasion in a manner commensurate with their importance.

But to return. Suppose it to be true, as it is said to be by some, that *motion* is *force*, or can be converted into it, or the contrary; and that *matter* is force, and consequently that *force* is matter, and that both may be converted into *motion* or the contrary; let us effect a few verbal exchanges, and see with what propriety these terms can stand in each other's stead. We say, for example, "the force that produces the motion;" and, according to some "advanced thinkers," we may say "the motion that produces the motion." How would it do to say "the *force* that produces the force," or "the *force* that produces the matter," or the "*motion* that produces the matter?" And yet, if preceding statements are true, why not? We speak of "statical" force, and, so far as our knowledge extends, we speak correctly. But why can we not say "statical *motion*?" What kind of a *motion* would that be? It would be an overmatch for "*dynamic* force." Again, we say correctly, "the ball is in motion," and why not the "the ball is in force," or "the ball is in matter?" Finally, we can easily *conceive* motion to *begin* or *end*, but can we thus conceive of *force* or *matter*?

These examples, already too numerous, perhaps, are more than sufficient to justify Professor Tyndall's remark, unwittingly made, in his recent work, "Fragments of Science," (page 18,) "that ambiguity in the use of the term 'force' has been for

some time more and more creeping upon us." Now no defense can be made for such loose employment of language. It is especially to be deplored since it occurs at the very foundation of the physical science of to-day. What facts or conceptions in this domain are more fundamental than those of *force* and *motion*?

Is there any one who thinks it a small matter to work such confusion as is wrought by placing *causes* and *effects* in the "same category," making *force* and *motion* not only *co-ordinate*, but *correlative*? Such use of language cannot be justified even on rhetorical grounds. But if it could be, this is no place for mere rhetoric. It supposes that clear and measured use of language and accuracy of thought to which science aspires, and which some of its mistaken votaries arrogate peculiarly to themselves.

We are all the more surprised at such palpable looseness in the use of terms since it occurs among a class of men who, above all others, would seem best fitted to say what they mean, and mean what they say, by reason of their accurate acquaintance with both the phenomena and things to which the terms apply. They are the men who have in their hands always, as they proceed, the test tube, balance, microscope, and polarizer; and who, having brought matter and space within the range of the *calculus*, and having reduced the physical and chemical forces to a point where they talk in quantitative terms of "heat units" and "mechanical equivalents," "foot pounds," etc., seem determined not to stop until they can declare the "mechanical equivalents" or "heat units" represented in the "Iliad" or "Odyssey."

Will it be contended there is any clearness or real utility resulting from the exchange, or rather confusion, of terms to which we have just called attention? We can see how it might accommodate some of the emergencies of the "advanced" to enjoy such unrestricted freedom in the exchange of words. When confronted by a *causal* or *real* obstacle, say *force*, we can see how it might be convenient to substitute for it a merely *phenomenal* or *unreal* one. At one moment you are dealing with *force*, but the next, without any warning or any good reason why, it has gone and has left only its shadow, *motion*. For what is *motion* apart from the *force* that *causes* it and the

thing that moves? It is simply a *state or condition*. It indicates a *state of force*, and is a *state of matter*.

But here we turn to an examination of the evidence upon which a correlation of the *physical, vital, and mental* forces is affirmed. We desire to do so in a candid, and, so far as is possible, sympathetic spirit. We know not how it may seem to others, but for our own part we are ready to accept the opinions in question if they are true. Whatever might be thought to the contrary, we are not afraid to accept *any thing* that is shown to be true. But while this is so, for one we are not willing to yield up *old* opinions *because* they are old, nor to receive *new* opinions *because* they are new. The history of opinions touching any important subject will have been read to little purpose if one has not learned a lesson of caution in this respect. It is with such a conservative feeling we would examine the opinions now prevalent concerning the relations and origin of forces.

Whatever we may think of the adequacy or inadequacy of the evidence in relation to the question before us, we have a deep respect for the attainments, and, generally, for the *intentions*, of those whose statements we are to examine.

We are very far from thinking they have always had in their view the consequences—especially the moral and religious consequences—some honestly think this modern doctrine of the “correlation of the physical, vital, and mental forces” leads to. So far as we may choose to deal with such consequences, we wish to do so on their own merits; and to avoid, if possible, speaking of them as *motives*, though in some cases this might be fairly done. There can be no doubt that in the discussions between the votaries of religion and science, as such, there is too often a dogmatic, intolerant, unsympathetic spirit displayed on both sides, which there is daily less and less occasion for.

It has now come to pass, we would devoutly hope, that the sanguinary scenes will not be often repeated, that break upon the vision of Professor Huxley, and in one or more of which we suspect the Professor himself has had a hand, at least such as *Saul* had at the stoning of Stephen. He says:

Who shall number the patient, earnest seekers after truth, from the days of Galileo *until now*, whose lives have been embittered, and their good name blasted, by the mistaken zeal of bibliolaters?

. . . It is true, if philosophers have suffered their cause has been amply revenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules, and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and, though at present bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science. . . . Philosophers, on the other hand, have no such aggressive tendencies. With eyes fixed on the noble goal to which, "*per aspera et ardua*," they tend, they may, now and then, be stirred to momentary wrath by the unnecessary obstacles with which the ignorant or the malicious encumber, if they cannot bar, the difficult path; but why should their souls be deeply vexed?"—*Lay Sermons*, 278.

How much it is to be hoped "theologians" and "orthodoxy" will cease this blind and ignorant warfare which they have waged from time immemorial, and still continue to wage when the opportunity offers, against these peaceful "philosophers," whose serenity in the pursuit of truth is only broken occasionally by "momentary wrath" at this wretched "orthodoxy," which "learns not, neither can forget" the numberless times it has been "scotched." Let us hope it may not be necessary to dispatch *all* the "theologians," or entirely banish "orthodoxy," until the time shall come when questions even of deep moment can be discussed between the belligerent parties more on their own merits, and less on personal grounds, than formerly seemed possible. This more liberal spirit we may recognize and enjoy without any undue self-gratulation, or disparagement of the past.

We have been at some little pains to classify the evidence referred to, and have concluded to arrange it under three heads, namely: I. FACTS. II. ANALOGIES. III. ASSERTIONS AND IMAGININGS.

I. FACTS.—The class of men whose statements we are now to examine, it is perfectly well known, never venture to announce even a *new* doctrine, only on the solid ground of "facts." In regard to a question that involves our present one, Mr. Spencer says, as we have already seen, (*F. P.*, p. 280,) that "whoever duly weighs the *evidence* [namely, the facts] will see

that *nothing* but an overwhelming *bias* in favor of a preconceived theory can explain its non-acceptance." The evidence must be pretty strong that warrants such a statement as this. We call attention, then,

1. To the *kind* of evidence relied on to show that the physical, vital, and mental forces are correlated. We will quote a paragraph in point from Professor Barker's lecture on the "Correlation of the Vital and Physical Forces." (Page 6.) He says, "Let us inquire how far *organic* and *inorganic* forces may be considered *mutually convertible*, and hence, in so far, *mutually identical*." How does he propose to *do* this? He says, "This may *best* be done by considering, *first*, what is to be *understood* by correlation; and, *second*, how far are the *physical* forces *themselves* correlated to each other."

We have no doubt of the propriety of *first* defining the term "correlation." This is well. But what direct bearing the correlation of the *physical* forces has on the inquiry, "How far the *organic* and *inorganic* (physical) forces may be considered *mutually convertible*?" is more than we can tell. And yet it is by such means he deliberately proposes to solve the problem. The only way in which this line of inquiry could be useful would be in establishing the following proposition: "The physical forces are correlated, *therefore* the *physical* and *vital* are." It seems to us it does not require very great penetration to see that at best this could never lead to more than a presumption or suspicion that the latter half of the proposition is true. The "correlation" of *physical* forces is a *fact*. But to say, *because* this is so, that the *physical* and *vital* are correlated, is openly to beg the whole question.

On the same page Professor Barker says, "At the outset of our discussion we are met by an unfortunate ambiguity of language." Most likely. But the quotation above made shows to our minds a more "unfortunate ambiguity in" *logic*. If we mistake not, we shall meet with many other instances in which facts have been kidnapped from one province, and led into uncongenial service in another.

2. *Argument from chemical composition*.—Chemistry demonstrates that the *same elements* exist in *organic* as in *inorganic* bodies. For, says Professor Barker, "*Precisely* the same atoms which build up the *inorganic* fabric compose the *organic*."

This same argument will hereafter be regarded, perhaps, from other points of view. No one questions the truth of the statement just made, but the *inference* Professor Barker seeks to draw from it can be and ought to be questioned. The inference is, that *because* the *atoms* are the same the "fabrics" must not be essentially different." Now suppose the atoms are the same—what of it? It is not a question of atomic similarity or dissimilarity, but rather of *what is done with atoms*. It is not a question of *atoms* at all, but of *forces*. It is true the atoms may be alike, but the "fabrics" these atoms compose in the two cases are unlike as they could well be.

How do these curious *differences* of "fabric" or "effects" arise? Can they arise without a *cause*? If there be no difference in the *atoms*, there *must* be in the *forces*, since there are remarkable differences in the "fabrics." Admit *something* new on the *causal* side, in the case of these *organic* "fabrics," we must, or fall into absurdities. But beyond this, must we ascribe in relation to these "fabrics" *any action* to the *atoms*, as it is quietly assumed we must? To us one of the most wonderful facts in the whole case is, that so many and such widely different things can be *done*, with about *four kinds* of atoms, namely, oxygen, hydrogen, carbon, and nitrogen.

There is almost as good reason for thinking that the bricks, stones, mortar, timber, nails, etc., conspired and went together of their own accord, into their proper places, and "composed" the various different "fabrics" called houses, as to think the atoms did in the case of the "fabrics" called plants and animals. This is not a question of chemical composition; it is, we repeat, a question of *forces*. A brick in that heap and a brick in yonder palace wall are essentially the same. But that *confused heap* of materials is not the same as the *palace*, though the *materials* in the two cases *are the same*. In like manner, the *atoms* in the *inorganic* world may be, and *are*, the same as those in the *organic* world. But there is all the difference between the *mass* of atoms in the *one* case, and the complicated "fabric" of atoms in the other, that there is between the confused heap and the palace. Nay, the parallel does not reach deep enough. In the case of the palace the bricks do not acquire any new prerogatives, either as a consequence or condi-

tion of being built into the palace. But it is not so in the case of the *atoms*. *Qualitatively* speaking, the palace, as a whole, has nothing whatever, save what its components were known to have in the separate state. But not so this "organic fabric." The atoms really do, or are *made* to do, things, or enter into combinations, so far as we know, impossible to them in the *inorganic* world. Can any one deny this? It is not simply a *structure*, but a *living* structure we have to account for. Whence these *new* prerogatives? That the atoms do not have any such powers, or, at least, never display them in other conditions, there can be no question. That it does not depend on any change in the *substance* of the atoms, the proof is as complete as it could well be. There is no evidence whatever, for example, that a particle of carbon ever ceases to be a particle of carbon. There is no proof whatever that these atoms can come together and form the *living* structure, or indeed any other kind of *structure*.

Whence, then, these *new* prerogatives? Have they been "superadded," or were they *latent* in the atoms during their existence in the *inorganic* state? If the latter, *what* kept them quiet *there*, or educed them into active manifestation *here*? The answer comes to us promptly from all sides: "Mysterious agencies," "unknown and unknowable causes," "unusual conditions," "certain conditions," "subtle influences," etc. If you cannot *compel*, with all the complicated appliances of modern chemistry, $C^{12} H^{22} O^{11}$ to unite and form sugar, what causes them to do it *seemingly without* compulsion in the humble little cell? It is trivial to tell us, as is sometimes done, "It is true chemistry has not succeeded in doing this thus far, but *will* in due time." It will be time enough to use such a datum when it comes to hand. It speaks loudly as to the poverty of a case which is compelled to cover its nakedness by drawing on future *possible* resources.

3. The "correlation" and physical origin of "vital" force, for example, is attempted to be shown indirectly by asserting "vitality," "life," or "vital force," "is the *sum* of the energies of a living body."—*Barker*, p. 15. In other words, "vital force" is a *compound* of simpler forces. "It is a *result*." Life force is neither *chemical* force, nor *electrical*, nor *thermal*, etc., alone, but a *compound* of all of them. In this way the ques-

tion is evaded as to whether it is any *particular* form of physical force. "Life, then, is a compound."

Now there are two ways of determining what the actual constituent elements are that make up a given compound. These are synthesis and analysis. Either the elements must be seen to enter and compose the compound under conditions known to exclude all others, or the compound must be analyzed. Generally it is best to resort to both methods, which mutually check and correct each other. But without resorting to one method or the other, it is not possible to determine with any accuracy what are the constituents. This is true even for *material* compounds. The case is not changed when we come to a *dynamic* compound, if there be such a thing. Now has any one ever performed, or even traced, either the analytic or synthetic process in regard to this assumed *dynamic* "compound," "sum," "result?" Not that we have ever been able to ascertain. If it has not been done, who knows what this compound does contain—not to speak of what it *does not* contain? Beyond this, who *knows* it is a compound? Is there any proof there is such a thing as a compound force, in a sense similar to that of a *material* chemical compound? The very fact of *correlation* is squarely opposed to such a view. There is no more reason to think different forces can unite to form a compound than there is to think, in regard to matter, that the various kinds are "mutually convertible," as *forces* are.

But suppose it is said, "vital" force is not a compound, but a *mixture*; or, as Professor Bain says, "a collocation." What then? We must confess ourselves unable to understand in what way a *mere* "collocation" could produce any definite "result" of the *kind* we are now contemplating. It is not a *mechanical* or *chemical* result we want. It is a *living force* we want. How can this "collocation" of forces yield it? We cannot so much as imagine, only by uniting to form a compound as already noticed. Look at this case as we may, and it appears unable to afford any support to the view it professes to serve.

But aside from such considerations, it must be remembered, in the case of a compound, the parts not only differ from each other but from the whole. The parts cannot represent each

other, nor the whole, any more than oxygen and hydrogen adequately represent each other or water. Separate these elements, and you do not have water any longer. Similarly, if you separate the component forces that make up life-force, life is gone. To examine each element apart from the others would not necessarily yield a single clue, as to the characteristics of the resulting compound. And yet when Professor Barker comes to examine "life" or "vitality," it is by taking singly the *presumed* elements that compose it, or simply its manifestations. He says, (page 16:)

But approaching our question still more closely, let us, in illustration of the vital forces of the animal economy, choose three *forms of its manifestation* in which to seek for evidence of correlation. These shall be, heat evolved within the body, muscular energy or *motion*, and, lastly, nervous energy, or that form of force which on the one hand stimulates a muscle to contract, and on the other appears in forms called mental.

The three cases cited above are those upon which most writers fasten in endeavoring to show a *correlation* between the physical, vital, and mental forces. We will examine these in the order they have been referred to.

(1.) *Animal Heat*. Where does the heat come from that is produced in the living animal body? We here quote Professor Barker. He says:

As to its *origin*, it is evident that since *potential energy* exists in the food which enters the body, and is there *converted into force*, (!) a portion of it may become the actual energy of heat. And since, too, the heat produced in the body is precisely such as would be set free by the combination of the food outside of it, it is fair to assume it thus originates. To this may be added the chemical argument that, while food capable of yielding heat by combustion is taken into the body, its constituents are completely, or almost completely, oxidized before leaving it; and since oxidation always evolves heat, the heat of the body must have its origin in the oxidation of the food. . . . We conceive, however, no long argument is necessary to prove that animal heat results from a conversion of energy within the body, or that the *vital force, heat*, is as truly correlated to the other forces as when it has a purely physical origin. —Barker, pp. 16, 17.

When we first read this paragraph we supposed it to be simply introductory to the main statement yet to follow. But we confess to no small surprise and disappointment to find that this is all.

Having thus disposed of the first example, the Professor turns complacently to the second point, or "*muscular energy*." The real point is to show that the *physical* and *vital* forces are *mutually convertible*. Now what has the Professor done? He has shown, what nobody denies, that the *food* carries in *potential* energy, or *force locked up*, into the body, and that *oxygen*, in a way *similar* to a common one outside of the body, liberates it every-where in the organism in the form of heat. Absolutely this is all. It is hardly to be credited that Professor Barker did not see the real point at issue had not been even touched.

We have sought diligently but unsuccessfully for evidence that heat is changed into vital force, and vital force into heat. The only case we have found that even *seems* to fulfill the distinct promise made us, is the one presented by Dr. Carpenter in his essay on the "Correlation of the Physical and Vital Forces." But we reserve that case for special consideration. We have simply had an instance similar to one we may witness daily in our grates and lamps; namely, *statical* or *potential* force, converted into *active* or "*kinetic*" force, or *heat*, by *oxidation* or *combustion*.

(2.) *Muscular Energy*.—This is displayed whenever muscle *contracts*. Now what kind of force is this, and where does it come from? Here we will again quote the statement of Professor Barker. Says he, "In studying the characters of muscular action we notice first that, as in the case of heat, the *force* which it develops is in no wise different from *motion* in *inorganic* nature." Before we quote the remainder of the passage we must stop to notice in this statement:

(a) "Heat" is said to "develop" force. Is *heat*, then, *not* a force, or form of force? If there is one certain fact in regard to heat we suppose it to be that it is a form of force or energy. An *active* force, yes, a "molecular" force, if you please, but still *a force*. But no one would think so from an attentive consideration of the first part of the above extract.

(b) By *force* in the passage cited is evidently meant *muscular* force, *contracting* force. *This* force, which is far from being understood, and upon which but little real light has ever been thrown by all that has been said or done, is declared by Professor Barker to be "in nowise different from *motion* in *inorganic* nature!"

We might safely defy any one to produce a finer example of logical self-imposition than this. Instead of confronting the "force" which stands in the way, "stubborn thing" that it is, he turns about handsomely, and deals with its shadow, *motion*. The muscle *moves* when it contracts, the ball *moves* on yonder table, and, marvelous to relate, they fraternize in the intimate synthesis of *correlation*. Now, he slips over from *force* to *motion*, from *cause* to *effect*; then, from *motion* to *force*, from *effect* to *cause*, just as may best subserve the emergency in which he happens to be. With one wave of the Professor's wand the *reality* has disappeared, and in its stead is a mere *appearance*. We have already called attention to this illegitimate interchange of the terms *force* and *motion*, and would refer the reader to that part of this paper. But to proceed with the statement:

In the early part of the lecture, motion produced by the contraction of muscle was used to show the conversion of mass force into molecular force. . . . Liebig, in 1842, asserted that for the production of muscular force the food must first be converted into muscular tissue, a view until recently adopted by physiologists. It has been conclusively shown, however, within a few years, that muscular force cannot come from the oxidation of its own substance, since the products of this metamorphosis are not increased in amount by muscular energy, [action.] . . . But while the products of tissue oxidation do not increase with the increase of muscular exertion, the amount of carbonic acid gas exhaled by the lungs is increased in the exact ratio of work done. No doubt can be entertained, therefore, that the actual energy of the muscle is simply the converted potential energy of the carbon of the food. A muscle, therefore, like a steam-engine, is a machine for converting the potential energy of carbon into motion. But, unlike a steam-engine, the muscle accomplishes the conversion directly, the energy not passing through the intermediate stage of heat. For this reason the muscle is the most economical producer of mechanical force known.

(a) We object to the statement that muscle is a "producer" of force, whether "mechanical" or otherwise. It may convert force from one form to another, but does not in any proper sense produce it.

(b) In this case it has been promised us we should see physical converted into vital force. But what has been really shown? First, that food in which physical force is locked up goes into the body, under the name of potential energy. Second, this force

is liberated during the decomposition of the food. Part of it appears as heat, (up to this point we are simply on the track of our animal heat case,) but part disappears *some other way*, and is *supposed* to become, in some way, the force manifested and expended in muscular contraction; and that the force expended in muscular contraction is not liberated from decomposing muscular tissue, but in part, at least, from the decomposition of carbonaceous food. There is good reason to think physical force is somehow taken up and used by muscle in doing its work. But how? Is there any proof that the force expended in muscular contraction is vital? If it is not known to be vital force, what assurance have we this is a case of correlation between physical and vital forces? Is this force of contraction to be distinguished, or not, from the force or power that makes a muscle? Have these questions ever been answered scientifically?

Now, incredible as it may appear to some, we have actually been looking into this matter a little. Professor Barker says, muscle "is a machine." Very well. We see no more reason to think the working or contracting force is the proper vital force which makes and repairs the muscle, than to think the force that drives a steam-engine is the same as the man who made, repairs, and controls it. Haidenhaim and others have shown, happily for us, that the action of a muscle is not conditioned on the disintegration of its own structure, as was formerly asserted by Liebig, but on the decomposition of food. The force that is employed in working the engine, and the force that made, repairs, and controls it, are widely different things. We see no good reason to think the case different when we come to that "machine" we call muscle. What we are waiting to see is the force used in working the "machine" converted into the force that makes and repairs it. But, instead of this, what have we? As in the case of animal heat, food goes in as the bearer of physical force, which is liberated in the machine or muscle in some such way, let us suppose, as steam is in the steam-chest, and the machine works. Now is there the slightest proof in all this that heat, for example, has really been converted into vital force, or *vice versa*? The question as to the origin of this undoubted vital force, which we may call constructive, remains as yet wholly untouched.

But we shall examine this point more at length when speaking of Dr. Carpenter's paper.

3. *Nerve Force*.—Again we quote from Professor Barker's lecture.

The last of the so-called vital forces which we are to examine is that *produced* (?) by the nerves and nervous centers. In the nerve which stimulates a muscle to contract, *this force is undeniably motion*, since it is propagated along this nerve from one extremity to the other. . . . That this force is not electricity . . . Du Bois Reymond has demonstrated, by showing that its velocity is only ninety-seven feet in a second, a speed equaled by the grayhound and the race-horse. . . . But that this agent is a *force* as analogous to electricity as is magnetism is shown not only by the fact that the transmission of electricity along a nerve will cause the contraction of the muscle to which it leads, but also by the more important fact that the contraction of a muscle is excited by diminishing its normal electric current, a result which could take place only with a stimulus closely allied to electricity. Nerve force, *therefore*, must be a transmitted *potential energy*.—Barker, p. 20.

On this we remark :

(a) We need not question the correctness of Professor Barker's conclusion, that nerve force is "closely allied to electricity." But is it *vital force*? Is there any real evidence that the *force* (not the *motion*) that passes along a nerve is *vital* any more than there is that the electricity is *vital* force, which may be substituted for it in exciting muscular contraction?

Suppose, then, it should be *proved* that *physical* or *chemical* force is or may be transformed into *nerve* force, what relation would this have to the *real* question, unless it can be shown that nerve force is *vital* force? Has this ever been done? Not so far as we know. Professor Barker simply *assumes* that nerve force is vital force. This nerve force is the *working* force that is sent here and there, but is *not* the force that *stays at home* in the *nerve cell*, or in the *muscular fiber*, and momentarily presides, guides, and controls in the development, growth, and continuous repair of the same, never for one moment to desert them while they are *living*. The moment the animal is *dead* to which the parts belong, that moment the vital force is gone never to return. Its going *constitutes death*, in fact. But this is not true of *nerve* force. It remains, and in most cases can be acted on, or caused to act, after the animal has been *killed*. By irritating the nerves of an animal, muscular action

can be excited that it would seem can only be ascribed to the transmission of nerve force along the nerves to the muscles. But all this while there can be no doubt the animal is *dead*. It may some day be proved that nerve force *is* vital force, but we have yet to see the first fact that points directly to such a conclusion, while we see many that point directly the other way.

4. *Correlation between Physical and Mental Forces.*—Says Professor Barker :

Has the upper region called intelligence and reason any relations to physical force? This realm has not escaped the searching gaze of science, and though in it investigations are vastly more difficult than in any one of the regions thus far considered, yet some results of great value have been obtained which may help us to a solution of our problem. It is to be observed at the outset that every external manifestation of thought force is a muscular one, . . . and hence this force [*thought force*] must be *intimately correlated to nerve force*.—Barker, pp. 20, 21.

Before passing on we must notice a point or two in the quotation made. What is meant by "thought force" here? Is it will power? If not, what is it? But whatever it may be, what necessity is there for saying it is "intimately correlated to nerve force?" As we have already intimated, the status of nerve force is by no means fixed, which leaves the question still in uncertainty, even though it should be proved that "thought force" and nerve force are "intimately correlated." Then, again, this expression "intimately correlated" seems to be made on a mistaken view of correlation. It implies there are degrees in correlation. But we know nothing about degrees in the correlation of forces. Forces that are partially, are *ipso facto* wholly, correlatable. No part of a force can be reserved. It is all or none. The process of conversion once begun, there is no limit to it only by stopping the process. Correlation means, as we have seen, "necessary mutual reproduction." Where the place can be, then, for this discriminating term "intimate," it is difficult to see. But here are the cases upon which the "searching gaze of science" has been fixed, and from which "results of great value have been obtained, which may help us to a solution of our problem."

A blank sheet of paper excites no emotion; even covered with Assyrian cuneiform characters, its alternations of black and white

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awaken no response in the ordinary brain. It is only when by a repetition of these impressions the brain cell has been educated, that these before meaningless characters awaken thought. Is thought, then, simply a *cell action* which may or may not result in muscular expression; an action which originates truth *precisely* as a calculating machine evolves new combinations of figures?

Precisely so. But "whatever we define thought to be, this *fact* appears certain, that it is capable of external manifestation by *conversion* into the actual energy of motion, and *only* by this *conversion*." So much for the *outward* manifestation of thought, or "thought force." Its *inward* manifestation we will come to presently. On the passage just quoted we remark:

(a) We are not so sure about that sheet of "Assyrian cuneiform characters." In our own case, and that of some others we have known, a most lively "emotion" or "response," say of curiosity at first sight, has been awakened on beholding them. And as regards those characters we know our brains are only "ordinary." Then we are impressed with the simplicity of the process of education. We sometimes speak of getting things in a "*nut shell*." But here the question lies in a much smaller compass—in a "*brain cell*." "It is only when, by a frequent repetition of these impressions, the *brain cell* has been *educated*, that these before meaningless characters awaken thought." Let educators take note of this charmingly simple result, revealed by "the searching gaze of science."

(b) But whatever may be said, "this fact appears *certain*," that *thought* "is capable of external manifestation by conversion into the actual energy of *motion*, and *only* by this conversion." "This is certain." If thought is truly changed into *motion*, according to our view it is changed into *nothing*. In reading this backward two courses are open to us. Either it turns out that thought is nothing, or that something is turned into nothing, or, on the contrary, nothing into something. What else have we, indeed, if *force* is converted into *motion*, or *motion* is converted into *force*? If it is changed into the *energy* or force that *causes* motion, then it must be a form of force. Now what makes this appear "certain?" Would the reader believe there is no evidence of this "fact" save the *fact itself*? Thought is changed into the "energy of motion" *because* it is so changed.

Reduced to its simplest form, such is the way the argument reads. Besides this evidence there is none other, so far as we know. If we admit all the Professor says, we seem obliged to infer that thought is a form of force. We have always supposed thought to be an *act of the mind*, not its force or power. We have always made a distinction between *thought* and the *mind* that *thinks*, similar to that we make between *running* and the *man* that *runs*, or between *motion* and the *force* that *causes* it. Scientifically speaking, no mistake could be more fundamental than that of confusing *thought* and *force*. It is the same mistake as to confuse the *act* with the *actor*. "Such knowledge is too high for us." But to proceed.

But here the question arises, Can it (thought) be manifested *inwardly* without such a transformation of energy? or is the evolution of thought *entirely* independent of the matter of the brain? Experiments ingenious and reliable have answered this question.—*Barker*, p. 21.

But before passing on to see what the experiments are, we must notice again the point is to convert physical force into "thought force." Also, we must remark, we are not shut up to any such pair of alternatives as are presented us in the question, "Is the evolution of thought entirely independent of the matter of the brain?" The alternatives are, either admit thought is entirely dependent on, or "entirely independent of, the matter of the brain." The following case would seem to be a parallel one: Either admit the planing is entirely dependent on, or entirely independent of, the jack plane. The *man* who *shoves* the *plane* and *mind* that *uses* the *cell* are alike, and with equal propriety, put out of the account.

But now for the "experiments, ingenious and reliable." A couple of small metal bars were taken. One of them was of bismuth, the other was of an alloy of antimony and zinc.

Preliminary trials having shown that any change in temperature within the skull was soonest manifested externally in that depression which exists just below the occipital protuberance, a pair of these little bars was fastened to the head at this point, and to neutralize the results of a general rise in temperature over the whole body, a second pair reversed in direction was attached to the leg or arm, so that if a like increase of heat came to both, the electricity developed by one would be neutralized by the other,

and no effect produced upon the needle unless only one was affected. By long practice it was ascertained that a state of mental torpor could be induced, lasting for hours, in which the needle remained stationary. But let a person knock at the door outside the room, or speak a single word, even though the experimenter remained absolutely passive, and the reception of the intelligence caused the needle to swing through twenty degrees. In explanation of this production of heat, the analogy of the muscle at once suggests itself. No conversion of energy is complete, and as the heat of muscular action represents force which has escaped conversion into *motion*, so the heat evolved during the reception of an idea is energy which has escaped conversion into thought from precisely the same cause.

Now how does the Professor *know* that the presumed and hidden remainder, which is supposed to have escaped conversion into heat, was really converted "into thought?" How does he know, indeed, there is a remainder, not to speak of what is done with it? But perhaps these questions will be answered further on. He continues:

Moreover, these experiments have shown that ideas which affect the emotions produce most heat in their reception—a few moments' recitation to one's self of emotional poetry producing more effect than several hours of deep thought. Hence it is evident that the *mechanism* for the *production* of deep thought accomplishes this *conversion* of energy far more perfectly than that which produces simple emotion. But we may take a step further in this direction. A muscle, precisely as the law of correlation requires, develops less heat when doing work than when it contracts without doing it. Suppose, now, that besides the simple reception of an idea by the brain, the thought is expressed outwardly by some muscular sign. The conversion now takes two directions, and, in addition to the production of thought, a portion of the energy appears as nerve and muscle power; less, therefore, should appear as heat according to our law of correlation. Dr. Lombard's experiments have shown that the amount of heat developed by the recitation to one's self of emotional poetry, was in every case when that recitation was oral, that is, had a muscular expression. . . . Nor do these facts rest on physiological evidence alone. Chemistry teaches that thought force, like muscle force, *comes from food*, and *demonstrates* that the force evolved by brain, like that produced by the muscle, comes *not* from the disintegration of its *own tissue*, but is the converted energy of burning carbon. Can we longer doubt, then, that the brain, too, *is a machine* for the conversion of energy? Can we longer refuse to believe that even thought is in *some mysterious way correlated* to the *other* natural forces, and this even in the face of the fact that it has never been measured?

In this somewhat lengthy extract the evidence is summed up by the Professor of Physiological Chemistry in Yale College, that "demonstrates" that "thought force" "is the converted energy of burning carbon." Moreover, the brain "is a machine," for accomplishing this conversion. The evidence of this is so strong as to lead the Professor to ask with inquisitive surprise, "Can we longer refuse to believe?" etc. After *such* an array of "facts," is it possible that *any* one can be found who has "such an overwhelming bias," as Mr. Spencer would say, as to refuse to fall into line?

This evidence may be reduced to the simple head of animal heat produced during *nervous* action, the same apparently as we have seen during muscular action.* In certain states, or during certain acts, say of an emotional nature, more heat appears than during some others not so highly emotional, or attended by less muscular exercise. It seems then, we may notice in passing, we do not speak amiss when we say of an emotional nature, "it is *warm*."

That this production of heat during mental action, whether emotional or not, interesting fact as it is, indicates some relation, and probably one that is quite "intimate," between physical or chemical force and thought or emotion, there need be no question. But that these facts warrant us in assuming, least of all prove, a correlation between physical force and "thought force," whatever it may be, we fail entirely see. To assert a relation is one thing, to assert a correlation is quite another. We doubt not that "in some mysterious way" physical force and "thought force" are related. But that there is any evidence that warrants the conclusion that these forces are correlated in the sense claimed for them, we feel perfectly safe in denying. That heat, and perhaps other forms of energy or force, may be taken up and employed by the agent—"mysterious agent"—whose instrument the brain is, that they may be raised to a higher plane, (not raise themselves,) be used and let down again, all "in some mysterious way," there can be no doubt. Under what conditions this can be done we propose to consider in a future essay. That there is a difficulty here—nay, even a mystery—we freely admit; but that it is solved by the method of Professor Barker we deny.

* See our book-notice of Prof. Tyndall.—Ed.

What fact has Professor Barker given that can be compared at all to those by which the mutual conversion of the physical and chemical forces is established? He simply reminds us of the nervous structure, and that food goes as blood into this structure called brain, that it is decomposed there, that some of the energy or force stored up in it is set free in the form of heat, but not enough to account for all the energy that must have been set free. This residuum of energy which has disappeared from our view it is presumed is converted into "thought force"—we say presumed, not proved—but how, we have nothing save conjecture to tell us. The very point we wait to see established is the unmistakable conversion, direct or indirect, of physical into mental force. This much has been promised us, and this alone will satisfy us. The mere *dictum* of no man or set of men is sufficient, however learned or scientific they may be. We await the proofs. The sole case that it seems to us can give even a coloring of probability to the view we are now examining is that set forth in the essay of Dr. Carpenter. It will form a topic of our next article.

That in the working of the brain, as the instrument of the mind, physical energy is in some way really necessary, and that it undergoes some kind of transformation, there need be no question. But that we must or can conclude, from any thing known, that heat, for example, is converted into the energy of mind, is simply preposterous, even on logical grounds.

ART. II.—THE METHODIST BOOK CONCERN AND ITS LITERATURE.

Books Published by John Dickins, No. 50 North Second-street, near Arch-street, Philadelphia. For the Use of the Methodist Societies in the United States of America. 1795.

List of Publications of the Methodist Book Concern, April, 1871. New York: Carlton & Lanahan, Agents. Cincinnati, Chicago, and St. Louis: Hitchcock & Walden, Agents. San Francisco, California: E. Thomas, Agent.

ON our table lies a *fac-simile*, received from the hand of Dr. Carlton, of the first catalogue of books for the use of the Methodists in this country. It is a curiosity—a single leaf, six and a half inches long by three and three fourths wide. It contains a

list of twenty-eight books and pamphlets, among which are Wesley's Notes on the New Testament, his Journals, Sermons, and other smaller treatises; The Works of Rev. J. Fletcher, The Arminian Magazine, The Form of Discipline for 1792, "with Treatises on Predestination, Perseverance, Christian Perfection, Baptism, *et al*, all bound together;" The Experience and Travels of Freeborn Garrettson; certain devotional treatises by Thomas à Kempis, Doddridge, Baxter, Law, Mrs. Rowe; a Pocket Hymn-Book, Tracts on Baptism and Slavery, Catechism for Children, and a few other books.

When first the cry of ignorance and of opposition to education and a learned ministry was being sedulously raised by "the Standing Order" against the Methodists in this country, Rev. John Dickins was publishing, and Methodist preachers were circulating as widely as possible, such a literature as the times demanded, not more for the dissemination and the defense of an Arminian theology than for the exposition and spread of a sound and unsectarian evangelism, which should become, as history has vindicated, an inspiration to enlarged intelligence and religious education. "We greatly mistake if we suppose the Methodist ministry, even then, to have been always uneducated. Some brought a large store of literature and theological knowledge with them into the itinerant field. Amid all their toils and privations they found time for mental improvement, and became quite respectable in their knowledge of science and of letters."* In the field of popular controversy they were unsurpassed. Shrewdness, knowledge of men, and familiarity with the Scriptures were prominent. Then, as it is now, the book business was conducted by all parties as a religious enterprise, the profits of which were devoted to "the general benefit of the Methodist societies."

The second catalogue mentioned above is a royal octavo volume of sixty-five pages, a monument of the enterprise of the ministry, an honor to the Church, and a masterly defense, among others, of the general intelligence, literary character, and reading tastes and habits of her people. An examination of these two catalogues shows, that two of the most prominent features of American Methodism are her use of the press and her institutions of learning for the promotion of sound religious

* Dr. Z. Paddock's Semi-Centennial Sermon, 1868.

education and practical intelligence. Her "Book Concern" is second to no religious publishing house in the world, and for business reputation it is inferior to no other book establishment in America. Having its headquarters in the chief commercial city, it has extensive co-ordinate departments in Cincinnati and San Francisco, flourishing branches in Chicago and St. Louis, and successful depositories in Boston, Buffalo, Pittsburgh, and Detroit. In some of these, and in other convenient centers, is published a varied periodical literature in the form of quarterlies, monthlies, semi-monthlies, and weeklies, all under the direction and patronage of the Church. In order to sustain these great and varied enterprises the rank and file of the denomination must be a reading, if not a very literary, people.

It is not claimed that all the books enumerated in these catalogues are written by Methodists, for it is a peculiarity of this Church—as it is of Christianity to subdue all things unto *itself*—to subsidize every thing available within the area of religious literature to the interests, intelligence, and piety of her people. Neither are they all the productions of American minds, for Methodism is a grand unit in fundamental doctrines and usages, as it is in spirit and aims. Though not an ecumenical hierarchy, and it is hoped never will be, however high-sounding it may seem to some, yet its "parish is the world." The standard works of European theologians are, therefore, quite as available and readable among us as at home. Neither, on the other hand, do these catalogues contain by far all the books of real worth and popularity which have been written by our own authors. Larger and smaller treatises in the fields of science, in general literature, as also in theology, are, for obvious reasons, published at other houses; while some essayists, preferring to control the sale and receive the profits of their productions, take the entire responsibility of the publishing, though they secure the imprint and moral patronage of some well-known house.

Considering the recent date of American Methodism, the embarrassments of her early history, and the demands on her chief scholars and ministers in her schools and in the pastoral offices—greater, perhaps, than in any other denomination—no Church, probably, has produced more or better writers, nor a

greater number of creditable scholars. The catalogues of the chief publishing houses in this country, a look at the twenty-seven colleges with their two hundred and twenty professors, and the sixty-nine seminaries of learning owned by, or under the special patronage of, the Conferences, and a glance at the theological schools and State Universities manned by our men, furnish evidence of the number and character of our educators and authors. For the sake of a somewhat comprehensive idea of the publishing enterprise of the Church, we give an outline, in the following classification, of the chief and more widely circulated books :

In the range of CHURCH HISTORY, general and denominational, are at least sixteen important works that bear the imprint of our Book Agents ; among which are Ruter's Church History, Annals of the Church, Bangs's Original Church of Christ, Apostolical Succession, Brand of Dominic, King's Primitive Church, Vaudois Church, Hagenbach's Eighteenth and Nineteenth Centuries, the very learned volumes entitled Sacred Annals by Dr. George Smith, and Carter's History of the Reformation, all which make a complete range of ecclesiastical history. Of those having a *denominational* character are the elegantly written and eminently philosophical Histories of Methodism, of the Methodist Episcopal Church, and of Methodism in New England, by Dr. A. Stevens ; the earlier History by Dr. N. Bangs, the Defense of Methodist Episcopacy by Bishop Emory, and the Lost Chapters by Dr. Wakeley.

The field of BIOGRAPHY is still more extensive, embracing the lives of about seventy-five persons more or less prominent in English and American Methodism, such as the Wesleys, Watson, A. Clarke, Fletcher, Benson, Coke, Asbury, Abbott, Bangs, Collins, Emory, Finley, Garrettson, Gruber, Hedding, Ware, Fisk, Hamline, Roberts, and the autobiographies of Boehm, Cartwright, and of others—making a full gallery of varied and instructive portraitures.

In the range of APOLOGETIC AND CONTROVERSIAL publications are the learned and versatile works of Dr. Joseph Butler, Bishop Watson, Fletcher, Tulloch, Hodgson, Leslie, Whateley, Elliott, Foster, Alexander, Mattison, George W. Clarke, Larrabee, Fisk—all on widely different and yet important matters

in defense of Christianity and in reply to infidel authors, as also in defense of Arminian theology.

In COMMENTARIES Methodism furnishes standard works by Dr. A. Clarke, Benson, Wesley, and Watson. In addition to these we are proud to notice the not less learned and critical expositions of Drs. Whedon and Nast, which, because they are quite up to the advances of modern science, of criticism, and of monumental theology, are more fully and better adapted to these times. Then we have the minor Notes by Longking and Peirce, Denton on the Lord's Prayer, Dr. Hibbard's valuable and historical work on the Psalms, Strong's Harmony and Exposition, an Exposition and Harmony of the Gospels on the "Closing Scenes of the Life of Christ" by Dr. D. D. Buck, Carroll's Notes, Moody's New Testament, and Parables Explained by Bourdillon—a list of which no Church need be ashamed.

In the field of TRAVEL we have Drs. Durbin and Olin, Bishops Thomson and Kingsley, and Domestic Life in Palestine by Miss Rogers.

In the range of BIBLICAL LITERATURE AND CRITICISM the "Concern" publishes Townley, Birks's Bible and Modern Thought, Horne's and Sutcliffe's Introductions to the Study of the Bible, Clarke's Sacred Literature, Trail's Literary Characteristics and Achievements of the Bible, Fairbairn on Prophecy, and other smaller but useful treatises.

In defense of our DENOMINATIONAL POLITY, and in illustration and confirmation of our DOCTRINES AND USAGES, are treatises on the Discipline by Bishops Hedding, Emory, Morris, and Baker; on the Polity of the Church by Drs. Bond, Stevens, and Mattison; and on the Doctrines and Usages of the Church are volumes, widely different in their character and style, by Drs. Porter, Reddy, and Hawley, which are sufficiently definite to meet the inquiries of all.

The ORDINANCES OF BAPTISM and the LORD'S SUPPER are severally and exhaustively treated—the latter by Drs. A. Clarke and S. Luckey, the former by Drs. Hibbard, Slicer, and Shaffer, and others.

On the great theme of the Church, not "the central idea," but the consummative idea and fact of Christianity, namely, HOLINESS, OR CHRISTIAN PERFECTION, are the treatises by

Wesley and Fletcher—standard among us—and other more elaborate works by Drs. Peck, R. S. Foster, Bangs, and Merritt. The writings of Mrs. Dr. Palmer, which have an extensive sale and exert a wide influence for good among all evangelical denominations, are kept on sale by the Concern.

Closing this classification we are pleased to notice the noble catholicity of the establishment in issuing a number of modern and popular works, without compromising the theological reputation of the house, written by some of the ablest European scholars and divines, on a wide range of subjects, and in gathering up the writings of some of our now ablest men, and giving them to the people. Of this class we name the Works of Bishop Hamline, Drs. Dempster, Elliott, Fisk, Olin, and Floy, Whedon on the Will, Hurst on Rationalism, of M. Ernest Naville on the Problem of Evil, Bierbower's Philosophy, Cocker's Christianity and Greek Philosophy, Works of Bishops Morris and Clarke, *et al.*

The literary and scientific tendencies of the present age have given birth to a new species of infidelity, or rather, to infidelity under a new guise. Less gross, vulgar, and repulsive in its aspect than formerly, but, perhaps, still more dangerous in its ultimate tendencies, it has sought to make some of the more important branches of the natural sciences tributary to its unholy purposes. It is maintained that the facts of geology are inconsistent with the Mosaic history of creation, and that the science of astronomy can never be made to quadrate with the New Testament account of the redemption of the world by Jesus Christ. Some, even under the garb of reverence for the Bible and adherence to Christianity, have aimed deadly blows against the records of our faith. Colenso is a bishop of the Church of England; Carlyle, Parker, and Emerson profess respect for the Christian religion, and yet these men, with others of kindred character, are pursuing a course calculated, if not designed, to subvert the Christian system.*

In order to meet these things we have the *Meditations of Guizot*, the *Early Church* and the *Life of Christ* by Pressensé, *Romance of Renan* by Drs. Schaff and Roussel, Dr. C. H. Fowler on Colenso, the *Essays* of Drs. Warren, Newhall, and Haven on Parkerism, and then, though published elsewhere, the versatile and popular *Credo* by Dr. Townsend, making, together with a succinct treatise on the *Origin and Progress of Language*, satisfactory refutations of Renan, Straus, and their

* Dr. Z. Paddock's Semi-Centennial Sermon, 1868.

disciples. In this department of literature we should not fail to notice the "Methodist Quarterly Review," especially under the keen and searching scalpel of the editor—to whom we personally owe as much as to any other man—as keeping up with the times.*

Of the six hundred volumes in the general catalogue, two hundred and sixty odd are from the pens of American Methodist authors, besides the twenty-two volumes published elsewhere but kept on sale and approved by the authorities of the Church. In addition to these, and to meet the demands of a completely organized and vigorously working Church, the Agents, who are the representatives and servants of the entire itinerant ministry, or of the General Conference, publish Pronouncing Bibles, Hymn Books, Music Books, Church Requisites, Preachers' and Sunday-school Requisites in great variety, for the completeness of organization, for the accuracy of records, and for doing a systematic business in every department of local Churches.

The PERIODICAL LITERATURE, under the same general supervision, the proceeds of which, as well as of the book department, go to sustain the various interests of the Church, is in itself a marvel. The "Quarterly Review," having the largest circulation, and thought by competent judges to be the most ably conducted of any similar work in this country, has reached its fifty-fourth volume. The "Ladies' Repository"—the "Queen of Monthlies"—solid, rich, and instructive, has a circulation of not less than thirty thousand copies. The "Christian Advocate" family, nine in number, together with "Zion's Herald," "Christian Apologist," and the "Sandebudet," reach a large proportion of our families. The "Sunday-School Journal," for teachers and older scholars, the "Golden

* In addition to the classified list given in the text, we call particular attention to the following late and valuable volumes as showing the enterprise of the Concern under the management of the General Editor and the Agent having charge of the literary department, namely: Apostolic Era, Mystery of Suffering, and Religion and Reign of Terror by Dr. Pressensé; Arts of Intoxication, by Dr. Crane; Bible Geography, by Professor Whitney; Bible Hand-Book, by Dr. Holliday; Life of Chalmers, by James Dodds; Washington Irving, by Dr. Adams; Living Words, by Dr. McClintock; Misread Passages of Scripture, by J. B. Brown; Oriental Missions, by Bishop Thomson; Round the World, by Bishop Kingsley; Romanism, by Dr. Mattison; Sermons, by Dr. Hamilton.

Hours," for boys and girls, the "Sunday-School Advocate," which has an average circulation of three hundred thousand copies, the seventy-two thousand copies of the "Good News," published in the interest of the tract cause, and the "Missionary Advocate," for gratuitous distribution to every family in the Church, make a grand total the equal of which is not found in any other Church on the globe. For the sake of the Churches among other nationalities, many of the publications—we mean of books, periodicals, and tracts—are in the German, Danish, Swedish, Welsh, and French languages.

After this survey we turn to the SUNDAY-SCHOOL department, consisting of Registries, Catechisms, Question Books, Manuals, Helps for Teachers, Notes, and books of general instruction, Hymns and Music, Maps, Cards, Certificates, and Rewards, in varieties sufficient to satisfy the most fastidious or critical. The libraries are not less extensive nor varied in style, matter, and topics than seems necessary to meet the demands and tastes of all parties. Under the commendable energy, managing ability, and good taste of Drs. Kidder, Wise, and Vincent, the resources of this department have reached the aggregate of twelve hundred and fifty volumes, which number is enriched by selections from the general catalogue for the Adult, Young People's, and Home Libraries. For the convenience of adaptation and selection these books are arranged into Children's Libraries, Series A and B, and Youth's Library. We suggest a further classification, made according to the general character and topics, into books of Travel, Biography, History, Geography, Science, Stories, and so on. This would facilitate the work of selecting according to the demands of taste and needed variety in the several schools.

The last item in this general survey is the department of TRACT LITERATURE, which embraces one thousand single tracts on as many different topics, reaching to more than seven thousand pages. According to the Seventeenth Annual Report there were printed under the auspices of this society for the year 1869, the grand total of 37,765,234 pages of tract matter. For the convenience of selecting any style or character of tract they are not only numbered, but put up in packages according to topics and general characteristics.

From all of these items, which we gather from authentic

reports of the several departments, our readers will see what a mammoth and complicated enterprise the Book Agents, assisted by the heads, officers, clerks, and book-keepers, have in charge. Prominent among those who by their superb business talents have aided largely in building up the Concern to its present position are Drs. Bangs, Emory, Waugh, Lane, and Carlton, (the last named will have been next May twenty years in his position,) and the editors of the general books, particularly Drs. Peck, M'Clintock, and Whedon. That mistakes have been made is no marvel, for "to err is human." That losses have occurred is no more than arises from the liabilities of all business. That frauds have been perpetrated remains unproved. That the business has been the most successfully conducted possible, is not claimed. That the most rigid economy compatible with the best interests of the establishment, with its reputation among other and competing houses, and with the tastes of all its patrons, has always been practiced we cannot affirm. Indeed it has long seemed to us that the smaller and more ephemeral sheets, those which are laid aside after the first reading, are too costly both in the quality of the paper used and in the elegance of the cuts. Were they very generally bound for preservation, this were well. But it is seldom in these days of profuse literature that the sheets referred to are long preserved. And yet in this matter we are not disposed to criticise. We do not know all the facts which control the publishers and editors. That immense profits have accrued is shown by the accumulation of capital, the enlargement of business, and by the disbursements made to the legal corporators and beneficiaries of the Concern, as shown by the reports made to the General and Annual Conferences. These profits are turned in, by direction of the General Conference, to enlarge the business, to strengthen weak enterprises in the literary departments, to otherwise foster the Church, and to pay the salaries of the bishops. Whether the prices of our books and periodicals should be put down to the lowest point possible, in competition with other and unchurchly houses, and for the sake of circulating a very cheap literature, does not come within the design or scope of this paper. It would require an examination into the comparative quality of paper and illustrations used, the style of binding, and particularly into the demand for,

and saleability of, religious and theological books. It would call for a consideration of the mooted point whether a religious publishing house, under the direction and in the interest of a great connectional Church, should be conducted on the principle of making the largest dividends to its beneficiaries named in the sixth Restrictive Rule, or whether it is not better that, under the direction of the highest authorities and chief guardians, it shall be made to subserve the literary and reading interests of the whole Church by aiding weak enterprises, where periodicals and book depositories should be established and maintained, as, for instance, at local centers far away from the metropolis. It involves further the question, whether the proceeds of the Concern should, to any extent, be applied to the payment of the salaries of our bishops, and to the meeting of any deficiency in the expenses of the General Conference. To the writer it is clear that the present arrangement is better than an attempt to raise an Episcopal endowment, or than to add the support of the bishops to the many public collections now brought before our congregations.* Because of the push and enterprise of our entire spirit and system, no Church

* The experiment made in this direction by the Methodist Episcopal Church, South, does not encourage a similar attempt with us. The official report made in May, 1871, as given in the "Christian Advocate," June 15, 1871, is as follows: "The collections for the support of the bishops lack \$4,471 of meeting the aggregate claim allowed. Five Conferences have passed their assessment in full, six have paid above the sum assessed, while twenty-three have failed to collect the amount apportioned to them." Though we think well of the suggestion to divide the Conferences into episcopal or "residential" districts, within which the bishops shall reside, and doubt not that the cities selected would build and furnish the residences, yet we think the present plan of using the profits of the Concern for cheapening the publications, for enlarging the business, for supplying necessary deficiencies in other departments, and for meeting the salaries of the bishops, to be the better one. It is, at least, the result of long and mature experience, and seems more becoming the character, dignity, and position of the episcopate than to make further experiment, until the laity shall have the opportunity of speaking in the General Conference.

To make the bishops dependent, as is further suggested, in part on Church collections, in part on voluntary gifts of the wealthy, and then, for any deficiency, on the Book Concern, is to make our chief pastors subject to greater contingencies and greater complications than are other officers or ministers. But should their support, like that of presiding elders and pastors, be thrown upon the people, and then be apportioned, on some equitable plan, to the Conferences, to the districts, and to the congregations, we think it would be adequately met. Their residences, at well-selected centers within episcopal districts, would constitute a large part of the salaries.

has so many of these collections as we have. Methodist episcopacy not being diocesan, but a general superintendency, it cannot easily or adequately be endowed. We are too progressive, and at the same time enlarging, a connection for this.

Now the denominational genius which inspires to this great and varied work, and the enterprise which pushes it on to such grand and enlarging proportions, are in part inherited from the founders and early promoters of Methodism, many of whom were scholars and far-seeing men. We need but to read the portraitures of the early English Methodists, as drawn by Dr. A. Stevens in his elegantly written History, and then again to study the struggles of the leading minds of the American Church, from Coke and Asbury down through Bangs, Ruter, Fisk, Olin, and others to the present—we have but to read and study these men and their deeds, in order to see that the old fires of sanctified intelligence, learning, scholarship, and literature continue to burn in the Church, and, judging from the past, will continue to glow until her missions shall end—nay, not end, for the achievements of sanctified intelligence will never end.

The Book Concern was begun by Rev. John Dickins in Philadelphia, 1789, where he was stationed by Bishop Asbury in 1785. Mr. Dickins was, for the times, a notable man. Born in London, he studied at Eton College, emigrated to America before the Revolution, joined the Methodists in 1774, traveled extensively in Virginia and North Carolina, was engaged in the first project for a literary institution among us—which resulted in Cokesbury College—was stationed at John-street, New York, in 1783, and has the honor of founding the Concern of which we write. He is said to have been an able preacher and a good scholar. To have originated and successfully carried forward for a time, on a capital of *six hundred dollars*, the nucleus of this establishment, he must have possessed good business talents. Not on his own motion did he engage in this work, but was designated to it as "Book Steward" in connection with his regular ministerial work.* The first "Book Committee" was appointed in 1799. In 1804 the Concern was removed to New York. In 1836 it was consumed by fire, but

* Stevens's History of the Methodist Episcopal Church, vol. ii, pp. 41, 499.

was soon rebuilt. The branch house in Cincinnati was established in 1820. In 1836 the capital was \$281,650. The present net capital is about \$1,500,000. The aggregate of the several bound volumes published by the Book Agents is now over nineteen hundred.* Surely this is a great enterprise, requiring men of capacious minds to manage it. And yet, considering all the facts, all the inspirations, all the directions in the Book of Discipline, and the character of our ecclesiastical ancestry, it is only what a seer would have prophesied, and what we now see to be in harmony with the genius of Methodism—the soul and product of work. In prohibiting the “reading of those books which do not tend to the knowledge or love of God,” one of the General Rules has all along impliedly urged the Church to profitable reading; and from the first, Mr. Wesley with his coadjutors was wise to provide suitable reading for his followers. The Book of Discipline urges on all the preachers a diligent employment of their time, “reading the most useful books.” If for the lack of reading taste they fail to do so, they are urged to “contract a taste for it by use, or to return to their former employment.”† And that the laity, also, shall be a reading people, it is made the duty of preachers “to take care that every society be duly supplied with books.”‡ Sections 1 and 5, 6, covering nineteen pages of the Discipline, are devoted to advices and directions on the subject of education, on the printing and circulation of religious tracts, and on books and periodicals.

It being, therefore, well established that the inworking and directing spirit of Methodism is toward an intelligent ministry and a well educated and reading people, we see its harmony with the directions of the Great Teacher, who says to all his disciples, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me,” and of the great Apostle who not only commended the mother and grandmother of Timothy for the good foundation which they laid in his youth for intelligent piety, but who urges Timothy to continue his study to show himself “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,”§ and, for the enriching of his mind, to

* Methodist Almanac for 1871.

† Discipline, Part II., chap. ii, sec. 5, ans. 3.

‡ Disc., Part II., sec. 17, ans. 7.

§ 2 Tim. ii, 15.

"give attendance to reading;" * and then he requests him, when he should come to him in prison at Rome, to "bring the books, but especially the parchments." †

It is said that *study* makes an accurate and critical man, that *reading* makes a full and versatile man. And as "evil communications," come they from whatever source and by whatever means, "corrupt good manners," it is well, it is wise, that the authorities of the Methodist Episcopal Church have, from the beginning, taken special care to make her entire people both intelligent and pious. In this work ministers are expected, by advice and example, to take the lead. Indeed, it is made their *duty* "to preach on the subject of education once a year," and "to diffuse information by the distribution of tracts, or otherwise." ‡ An intelligent and educating ministry is in full harmony, if only anointed from above, with the life and power of godliness, and the highest degree of progress. And the best field and time for the formation and development of a sound mind, of a good character, and of correct tastes, are within the range of childhood and in families. As in reference to the knowledge of art, of science, and of history, so in reference to the knowledge of religious principles and Christian experience, youth is the time for productive work, as the family and the Church are the field. The reading of good and instructive books and magazines is a source of mental strength, the reading of bad or of worthless ones is about the same as is an association with evil persons. Indeed, the habitual reading of light, fictitious, and corrupt literature is worse than the ordinary associations of life, because it is more quietly, thoughtfully, and continuously done. The power of the printed page is often greater and more enduring, because more entrancing, than is conversation. The thread of thought is more continuous, and the plot and machinery of the story lead to a bewitching reverie or to an absorption of thought and feeling. Much of the more popular literature of the times is written for the purpose of large sales and pecuniary profits. Beauty of style is made the covering of sin. An undue exaltation of humanity is made to depreciate the power of Christian truth, and the heroism of imagined characters is wrongly ennobled and falsely made to outrank and outshine Christian virtue.

* 1 Tim. iv, 13.

† 2 Tim. iv, 13.

‡ Discipline, Part V, sec. i, ans. 3.

Not unfrequently the sanctities and obligations of marriage are lightly esteemed, Christian restraints are ridiculed, and the bonds of virtuous society are loosely held or are utterly disrupted. Under the adornments of rhetoric the poison of infidelity and sensuality is infused into the life-currents of thought and feeling, and thence into domestic and social circles. But the pleasure and advantage of choice reading are very great. It has been said that the disuse and loss of steam power in mechanics and travel, and the abolition of telegraphic communication, would throw civilization back a thousand years. But the destruction of printing and of books would be a much greater calamity, and would bring on a deeper barbarism.

No entertainment is at the same time so cheap and profitable as is instructive reading. For a few dollars, which are spent by many persons in "needless self-indulgence" or in dissipation, any young person may supply himself with the means of varied knowledge and with sources of intelligence, the pleasures of which far surpass those which are secured by a waste of time and money in sensual gratification. But in the selection of reading matter there should be a wise discrimination. One book of science, of travel, of biography, well written, lively, racy, suggestive, full of facts and of practical thoughts, pure and good, and carefully read, is more useful than a hundred insipid and exaggerated ones, hastily run over with no higher motive than to get an idea of their plots and of the issues of their unnatural tales. The eloquent Fénelon once said, "If the crowns of all the kingdoms of Europe were laid down at my feet in exchange for my love of reading, I would spurn them all." Choice and instructive reading is a grand means of improvement in all that constitute and promote symmetrical character and true civilization. And the burning of the famous library at Alexandria was, therefore, a greater loss to the world than would have been the destruction of the armies of Alexander. And the late destruction of the great library at Strasburg, by the bombardment of that city, is a greater calamity to the world of letters than is the fall of the city—which, by the way, is now transferred to a Protestant power—or than the marring of the cathedral, because of the burning of many rare manuscripts and volumes which

may not be replaced. The exhumings of Nineveh and Babylon, of Herculaneum and Pompeii, and the discovery of the Sinaitic Codex, by which the *Codex Vaticanus* is corrected or confirmed, reveal the amount of literary wealth time and catastrophe have buried.

The reading of good and useful books and periodicals, and the gathering of them into family, academic, and public libraries, promotes sound and wise intelligence. The reading of bad and noxious ones has a contrary tendency. Infidel productions, the vagaries of doubting neologists, the sickly sentimentalities of weak minds, the worse compound of American transcendentalism, are multiplied a thousand-fold and in every possible form, for the perversion of virgin thought and for the invalidation of solid Christian character. In order to supplant these kinds of literature, or, which is better, to prevent contact with them so far as one great Christian community is concerned, the authorities of the Methodist Episcopal Church have, from the beginning, attempted the encouragement and the publication of a great variety of books and periodicals in almost every range of thought, suited to families, to ministers, and to Churches. And they have done well, grandly well. No Church has done better.

ART. III.—THE APOCALYPSE A DRAMATIC ALLEGORY.

The history of the world is a drama performed in the presence of invisible spectators.—
UPHAM'S WISE MEN, p. 125.

Is there any key to a clear understanding and interpretation of this wonderful book? We think there is, and the title to this article is the key.

An allegory is a figurative description of real facts. Its purpose is to teach, to encourage, and caution. A spiritual or religious allegory is designed to convey a truth and illustrate a doctrine, more than to give a minute and historical detail of facts and the duration of events. This we take to be the drift of the book before us. Duties and doctrines are the sum and substance of its pages, and these are illustrated and applied,

enforced and impressed, with all the effect of a most brilliant and gorgeous panorama. And while we say this of the Apocalypse, we may also say the same of most of the prophetic and poetic books of the Bible. So of Isaiah, Ezekiel, Daniel, Job, the Psalms, Proverbs, Canticles, etc., and many of the sayings of our Lord.

It is not, therefore, properly speaking, either prophecy or revelation, and yet it partakes of the nature of both. It is *preaching*, illustrated and applied by metaphor instead of anecdote; or rather, it is religious truth dramatized. It is the Gospel of Christ, and the Church militant and the Church triumphant; each an act, with scenic representations drawn by a master-hand, most graphic, grand, and gorgeously glorious. It is divinely histrionic, elaborated by divine art, drawing from three worlds its acts, and actors, and audiences, and scenic surroundings.

Shakspeare dramatizes history and human character. Bunyan dramatizes Christian life and destiny, and John has inimitably dramatized Christian doctrines, duties, and destiny. Bunyan is allegorical, so also is Shakspeare. It is equally true of the Apocalypse. Shakspeare creates personages and pageants; so does Bunyan; so also does St. John the Divine. Shakspeare calls up from the unseen world his *dramatis personæ*. Bunyan does the same. St. John the Divine does the same in a bolder, loftier style, for his subject demands it, and his familiarity with the Prince and Ruler of all worlds gives it a naturalness and a dignity at once impressive and commanding, equal to a special and glorious revelation, which in reality it is designed to be and is.

We shall endeavor to arrange and analyze this dramatic allegory, so as to present the subject of it in its varied aspects in the simple and forcible light which its author designed.

I. THE CHURCH IS ADDRESSED. (Rev. i, 4, 9-11.)

II. THE MODEL CHURCH IS SYMBOLIZED.

1. Christ, its glorious author, head, and purifier, living and reigning in it. (Rev. i, 5, 8, 12-16.)

2. The plenary indwelling of the all-quickenings Holy Ghost: (Rev. i, 4, last clause:) "and from the seven spirits which are before the throne."

3. A luminous and living ministry within and over it: (Rev. i, 16:) the stars in the right hand of Christ.

4. A luminous and sanctified membership. (Rev. i, 12, 20.)

5. A (purified) rejoicing and happy Church and ministry. (Rev. i, 5, 6.)

III. THE ACTUAL CHURCH PORTRAYED. (Rev. ii and iii.)

1. The Church declining, (ii, 4,) yet commended, cautioned, counseled. The Church at Ephesus its representative symbol. (Rev. ii, 1-7.)

2. The steadfast Church. Commended, comforted, encouraged, inspirited. The Church of Smyrna its symbol and representative. (Rev. ii, 8-11.)

3. The Church perverted in fundamental doctrine, and, consequently, in practice. Its excellences acknowledged and its embarrassments admitted, but its danger and duty, and its sins, solemnly portrayed and urged. (Rev. ii, 12-17.) The Church at Pergamos its embodiment and symbol. Yet Christ is in it with the sharp sword of his word to reprove it, and also with hidden manna to feed it, and with the white stone engraved with his own divine name with which to seal it. (Rev. ii, 12-17.)

4. The Church zealous in works and doctrine, in suffering and sacrifice for Christ, and in extending the Gospel, and yet faulty in forming worldly alliances, and in its worldly conformity. Its zeal and earnestness have a promised reward and assured approbation, and yet Christ declares that a positive and decided discrimination shall be made between the false and the true among his people. The Church of Thyatira represents this phase of the Christian Church. (Rev. ii, 18-19.)

5. The Church formal and lifeless—a Church only in *name*. Its force is only numerical, and its vitality only apparent. Yet in this mass of formality and putrescence there are a *few* who are the very embodiment of moral purity. The trumpet of warning is sounded in the dead ears of the formal ones, and notes of joy in the ears of the faithful. The Church in Sardis is the type and representative, and the Roman Church, not to say any other, the realization, of this state of religion. (Rev. iii, 1-6.)

6. The Church reformed; zealous; holding the truth in the

love of it; persecuted; increasing in strength; missionating; diffusive; triumphant. (Rev. iii, 7-13.) The Church of Philadelphia is its type, the Church of the Reformation its realization.

7. The Church indifferent; latitudinarian; having neither martyr nor missionary zeal; neither evangelical principle nor earnest piety: and yet boastful of broad philanthropy and liberal principles, and cultured intellects and wealth of education. And, what is more, blind to the fundamental essence of religion, and the excellences of the forms of piety which it decrees. (Rev. iii, 14-22.) The Church of Laodicea is its representative, and the Church of Liberalism and Rationalism its embodiment and exponent.

In this varied portraiture of the Church we have also a most graphic and impressive idealization of the attributes and dignity of Christ. In the address to the Churches he is associated with the Father and the Holy Ghost, having equal authority and power in the Churches; and then he is set forth distinctly in his divine attributes of spirituality, immortality, and ineffable glory; at sight of whom even the favored disciple John fell as a dead man, powerless and prostrate.

In the address to the Church of Ephesus Christ stands as its great High Priest; in the midst of the Churches as their divine Lord; and their ministers, whether apostolic, episcopate, or diaconate, subservient to him—in *his hand*—subject to his bidding.

In the address to the Church of Pergamos he is speaking with the word of twofold power, or rather, of *all* power and authority—the sword with two edges striking all ways for the defense of his friends and the destruction of his foes. Before the Church of Thyatira he is set forth as the Omniscient and the All-powerful—his eyes as a flame of fire and his feet as fine brass—infinite in knowledge and in purity. To the Church in Sardis as the Inspiriter and Conservator of the Church. To the Church in Philadelphia, as the righteous and truth-keeping Sovereign, having all authority and government in his own hand, yea, all human destiny; and to the Laodicean Church as the Embodiment of all *truth*, and the Author of all things—not the first that was ever created, but the Creator himself. He it is who speaks with such emphasis and earnestness by the Holy Ghost through his sergant John to the Churches of Asia and of all ages. Let them hear.

In the fourth chapter the allegorical or dramatic form of writing is fully assumed. The first three chapters may be considered prefatory and apologetic; the fourth enters upon the subject in *minutia*, with the most majestic and imposing imagery. The curtains of the sky are the drapery, and the heaven of God and his throne the scenic representations, and God and the Lamb, and the white-vested elders, and the cherubim, and angels, and saints, are the actors—the *dramatis personæ*.

The fourth, fifth, and sixth chapters may be considered

ACT I.

Subject—A series of scenes rapidly representing the interest God and angels take in the Church—its trials, persecutions, and triumphs; and the end of the world as the grand finale.

SCENE I. Chap. iv. *Theme*.—The ineffable glory of God and his heavenly dwelling-place; the sublime worship of heaven; and the majestic spiritual forces allied with the Church.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory

and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

SCENE II. Chap. v. *Theme*—The mystery of Divine government, especially in permitting the saints to suffer. Divine honors paid to Christ, as being the only one among all intelligences capable of unfolding this mystery. The prayers of God's people had in remembrance and assured of an answer—they are the incense of angels and cherubim before the throne of God.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever.

SCENE III. Chap. vi, 1, 2. *Theme*—One mystery allegorically represented: the all-conquering Gospel.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

SCENE IV. Chap. vi, 3, 4. *Theme*—The persecutions of the Church and its bloody trials.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

SCENE V. Chap. vi, 5, 6. *Theme*—Great moral darkness—(the dark ages?)—vindictive justice meted out to the persecutors.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

SCENE VI. Chap. vi, 7, 8. *Theme*—The final struggle between right and wrong—the wrong limited, though vastly destructive and desolating.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

SCENE VII. Chap. vi, 9–11. *Theme*—The conscious state of the dead, and the glorious state of the martyred dead, and their abiding interest in and knowledge of the trials and triumphs of the Church militant.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

SCENE VIII. Chap. vi, 12-17. *Theme*—The end of the world and the terrible consternation and punishment of the wicked. The weakness of an innocent, helpless Lamb, stronger and more terrible than the strength of all the princes and great of the earth: mightier than war, than pestilence, than death and hell, than all the foes of saints can be, *for* he is upon the throne of all empire and power, wielding all elements of all worlds, and holding the eternal destiny of all men in his own hands.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

Chapter seventh may be considered in these scenes as

ACT II.

DRAMATIS PERSONÆ.

Four angels holding the winds—The sealing angel—The multitude sealed. Closing with a grand transformation scene as the grand finale, in contrast with the finale of the first scene.

SCENE I. Chap. vii, 1. *Theme*—Special providences conspiring for the preservation of the Church and the destruction of its enemies.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

SCENE II. Chap. vii, 2-12. *Theme*—God's special care to have all accept the Gospel by saving faith who will, both among the Jews and Gentiles, and that the final catastrophe

should not transpire until an innumerable multitude among all nations should accept the Gospel and be saved.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand, etc.

SCENE III. Chap. vii, 13-17. *Theme*—The unspeakable glory of the glorified saints. A grand transformation scene: the perfect ultimate beatification of believers in Jesus represented.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Here again the scene changes, and another grand panorama passes before us in

ACT III.

DRAMATIS PERSONÆ.

Seven angels with trumpets—An angel at the golden altar offering incense.

Scenic Representations: The smoke of incense—lightnings—thunder—earthquakes—hail—a burning mountain—a falling star—the sun and moon eclipsed—a shooting star—monster beasts, etc.

Subject Illustrated—Penal judgments on idolatrous nations, and especially on the nation of the Jews. (Chaps. viii and ix.)

SCENE I. Chap. viii, 1-4. *Theme*—The awe inspired, even among the good, at the contemplation of the judgments to be inflicted on the enemies of God, and the trials of his people,

and the prayers of God's people that these judgments may, if possible, be averted, but if not, may be mitigated.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

SCENE II. Chap. viii, 5-7. *Theme*—Judgments on the ungodly, though delayed, will surely come.

And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

SCENE III. Chap. viii, 8, 9. *Theme*—Sinners will be overtaken by the punishment of their sins wherever they may go or be, even though they flee away on ships upon the ocean.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood: and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

SCENE IV. Chap. viii, 10, 11. *Theme*—The punishment of the ungodly will be bitterly severe and most intolerable, extending even to the cutting off of the necessities of life.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

SCENE V. Chap. viii, 12, 13. *Theme*—Judgments unheeded will be followed by such as are more fearful; yet they are preceded and attended by divine expostulation with the wicked, and by warnings of their fearfulness.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part

of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

SCENE VI. Chap. ix, 1-11. *Theme*—When judgments are to come with unmitigated severity and fearfulness upon the ungodly, God is careful to forewarn his people in time to escape, and makes an evident distinction between them and the wicked, as in the destruction of Sodom and Jerusalem.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

SCENE VII. Chap. ix, 12-21. *Theme*—The wickedness of men is often so intense and inveterate that judgments cannot reform, but only punish and destroy them.

One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month,

and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand : and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ; which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

ACT IV.

DRAMATIS PERSONÆ.

The Angel with the Book—John the Revelator.

Subject—Prophecy of the Old and New Covenant fulfilled.

Scenic representation : Earth and Ocean, with the angel of Time standing on each ; Jerusalem and the temple in the distance.

SCENE I. Chap. x. *Theme*—Evidences of the nearness of the end of time, and the complete fulfillment of prophecy. There are great spiritual illuminations and great spiritual activity in the dissemination of the Gospel among the nations by God's people. The angel crowned with the rainbow and holding the book symbolizes the former, and John's eating the book and renewed commission to preach, the latter.

And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire : and he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer : but in the days of

the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

SCENE II. Chap. xi, 1, 2. *Theme*—The abrogation of the old temple worship, and the destruction and continual desolation of Jerusalem.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

SCENE III. Chap. xi, 3-12. *Theme*—The harmony and vitality of Old and New Testament prophecies. They survive all efforts of false religionists and *no* religionists to suppress or supplant them, and their divinity shall ultimately rise resplendent to the eyes of all in their utter and complete fulfillment.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall

send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

SCENE IV. Chap. xi, 13. *Theme*—The consequent upheaval and overthrow of antiquated and oppressive social, religious, and civil systems and customs and principles, and the rapid and wide-spread conversions to the Gospel of Christ.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

SCENE V. Chap. xi, 14–19. *Theme*—The ultimate triumph of the Gospel—the judgment. A second grand transformation scene: the dead raised, the saints glorified, and the upper temple seen.

The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

ACT V.

The *great*, all-comprehending Act, is given in the twelfth to the nineteenth chapters inclusive. The subject is the threefold forces arrayed against the Church—spiritual, seductive, and deceptive, and the forms they assume for its overthrow; the three often combined in their various forms of persecution, pleasure-

proffering, and plausible sophistries. But against all these the Church contends with *ultimate* triumph assured, and encouragements for this by *frequent* and *signal* victories from time to time during the progress of the contest. During it all she is reminded often of the great secret of her invincible power—the atoning and purifying power of Jesus's blood, testified to as an experimental verity.

DRAMATIS PERSONÆ.

The sun-clothed and star-crowned woman, the Church—The dragon, seven-headed and seven-crowned, and his angels—Michael and his angels—The leopard beast, seven-headed and ten-horned and ten-crowned—The two-horned beast—The Lamb of God and his company—The missionary angel—Two angels with sickles; a third commanding these—Seven angels with plagues—The gorgeously-appareled harlot, and a crowd of admirers—The King of saints and his innumerable army.

SCENE I. Chap. xii, 1, 2. *Theme*—The moral dignity and purity of the Church.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered.

SCENE II. Chap. xii, 3, 4. *Theme*—The vileness and viciousness of the enemies of Christ and his Church.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

SCENE III. Chap. xii, 5. *Theme*—The divine nature of Christ, as evidenced by his miraculous birth and preservation, and especially by his ascension to heaven.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

SCENE IV. Chap. xii, 6, 14-17. *Theme*—The apparent weakness of the Church, and her divine protection.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

SCENE V. Chap. xii, 7-13. *Theme*—The conflict begun, representing Satanic and angelic, as well as humanic, agencies in moral combat. The victory and triumph with the good, angelic and human.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

SCENE VI. Chap. xiii. *Theme*—The combination of civil power and false and perverted religion, all inspired by Satanic malice and agency to persecute Christianity.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to

death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

SCENE VII. Chap. xiv, 1-5, 12, 13. *Theme*—The glorious state of the martyred dead. A grand transformation scene.

And I looked, and, lo, a lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were

not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

SCENE VIII. Chap. xiv, 6-11, 15-20. *Theme*—The universal spread of the Gospel, despite all persecution, and the warning of avenging wrath to come upon the finally impenitent, and the overthrow and end of all persecuting power, whether religious or civil, foretold.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. . . . And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

SCENE IX. Chap. xv, 2-4. *Theme*—The rejoicing of the saints over the prospective fulfillment of prophecy, and vindication of the Divine administration, so soon and clearly to be manifest.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

SCENE X. Chap. xv, 1, 5-8; xvi, 1-21. *Theme*—Divine judgments inflicted on the enemies of Christ and his people for their punishment, and for thwarting their malicious purposes, and for the final and glorious universal triumph of the Gospel. These final judgments and victories have their type in the plagues sent upon Egypt and Pharaoh.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. . . . And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. . . . And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Verse fifteen interjects a Divine warning of the speediness of these impending judgments.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

SCENE XI. Chaps. xvii, xviii. *Theme*—The iniquity and end of the Roman power, both heathen and papal, described and predicted under the image of a harlot who

Was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

That this, with the whole picture of menace and destruction filling the chapter, refers to *Rome*, the inspired writer himself

assures us in chapter xvii, 18, which see. It is as direct and plain as his explanation of the stars and the candlesticks in chapter i, 20, which see.

SCENE XII. Chap. xix. *Theme*—The joy of God's people over the fulfillment of prophecy, in the final overthrow of all persecuting power, and the prospect of an immediate conversion of the world, Christ himself leading on his Church to universal conquest.

And I saw heaven opened, and, behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

ACT VI.

This concludes the drama. *Subject*—The resurrection, first and second; the judgment; and the final glorious state of the saints. (Chaps. xx, xxi, xxii, 1-5.)

SCENE I. Chap. xx, 1-3. *Theme*—The termination of Satanic reign and influence of every form and character.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

SCENE II. Chap. xx, 4-6. *Theme*—The resurrection and temporal reign of the saints.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

SCENE III. Chap. xx, 7-10. *Theme*—The final and ineffectual effort of Satan to resume his reign on earth by massing all possible forces against the people of God, and his complete discomfiture and eternal punishment in the torments of hell.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

SCENE IV. Chap. xx, 11-15. *Theme*—The second resurrection and the judgment, and the doom of eternal punishment on the finally wicked with Satan in hell.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it;

and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

SCENE V. Chap. xxi, 1-5. *Theme*—The final glorification of the saints represented in a rapid succession of the most vividly glowing transformation scenes.

1. A new heaven and a new earth, in which righteousness is found, verse 1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

2. A new and gorgeous city in which God and the saints are to dwell for ever. The grandeur and glory of this city are so magnificent that the revelator exhausts all the wealth of Oriental conception and imagery on its minute description. (Chap. xxi, 2-26; xxii, 1-5.)

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, etc.

THE EPILOGUE.—In which is set forth the import and purpose of the book, and its sacred and inspired character, and the fearful consequences of rejecting or misrepresenting its teachings, with a final warning of the certainty and suddenness of Christ's visitation in judgment of his enemies and reward of his friends, closing with the Christian benediction. (Verses 6-21.)

It is not assumed that the above is an exhaustive treatment of the subject. This were impossible in so brief a form, and with so many suggestive aspects of the subject as the inspired Revelator presents it in. The writer hopes hereafter to present it in an enlarged and more complete form; and if an artist can be found who can enter into the spirit of these themes, to have the work elaborately illustrated.

ART. IV.—GERMAN EXPLORATIONS IN AFRICA.

FOR the last twenty years the Germans have been exploring Africa in every direction, but in a manner so quiet and unobtrusive that the world has not been aware of their labors. Most of these travelers have undertaken their difficult and dangerous journeys with but little or no support from the governments or scientific associations, and frequently with means and retinues so meager that we are astonished at the boldness of their enterprises, and the almost reckless courage that seems to have inspired them in their thirst after knowledge; and knowledge appears to have been the great incentive of their labors in nearly all circumstances, until quite recently, in the case of Rohlfs, who, to the accuracy of the scientific explorer adds the keen eye of the commercial investigator, and is already suggesting to Germany the feasibility of making a German India of Northern Africa, and from this base opening commercial relations that shall find their passage across the deserts to the rich plains of Central Africa, and from these to the ports on the western and south-western coasts.

For years the German *savants* have been listening with intense interest to the stories of Barth and Vogel, Overweg and Beurmann in Central Africa, and to Heuglin and Steudner along the Upper Nile and in Abyssinia. Most of these men have been veritable heroes, and have sacrificed their lives to the cause of science; and some of them have been so fortunate as to establish friendly relations between various African chieftains and their own governments. This is especially the case with the Sultan of Bornou, who has ever received these German explorers in so kindly a spirit that the King of Prussia recently sent a deputation to his Majesty with costly presents as a testimonial of his esteem for the sable monarch.

In the practical relations that have thus of late grown up between Germany and Africa the leading spirit is Rohlfs, who has spent the last ten years in acquiring an intimate acquaintance with Central Africa and the western and northern coasts. He is inspired with the idea that Germany has a great and peaceful mission to perform in that comparatively unknown and unappreciated country, and for the past year he has been

lecturing before learned associations and popular gatherings to that effect. He is largely aided in this labor by the letters of Maltzan, a fellow-countryman, who has long lived and traveled in the provinces along the northern coast and in Lower Egypt. These two are the live men of the hour, and have given to the world a mass of most interesting and useful information concerning Morocco, Algeria, Tunis, Tripoli, and Egypt.

In case of European colonization, this northern belt, along the Mediterranean coast, will of course receive the first settlers, and is therefore first in importance to the present hour. For many years the French have been making efforts to settle Algeria, with indifferent success, and these German explorers attribute the failure in great measure to a very unfortunate system of government, which much resembles that of a penal colony. With the aspirations of the new German empire there is a strong desire to meet France even on the shores of Africa; and it is quite clear that hereafter French influence is to find along this coast, and in Egypt and Turkey, no mean rival.

Rohlfs' accounts of his experience in Morocco sound more like romance than history. Several times he was attacked by robbers and left for dead; and once, covered with nine wounds, he lay for two days and three nights in the desert: there he found good Samaritans in the inhabitants of a neighboring oasis, who kindly cared for him, and enabled him to resume his travels. He had scarcely entered on his first journey in this inhospitable country when he was robbed of every thing that he possessed; but, declining to turn back, he had the courage to press on to the first grand cheriff and apply for the position of surgeon in the army. This he obtained, and was soon promoted to the post of body-physician to the Governor, and thus obtained access to the royal city of Fez, the residence of the Emperor. Shortly after this the Governor was poisoned, evidently by superior orders, and Rohlfs was suspected of being accessory to the deed. His life, however, was spared through the dying words of the Governor himself, who in the warmest terms recommended the physician to his son and heir. He was then soon promoted to be private physician to the Emperor himself; but he found his position one of so much delicacy and suspicion that he declined giving internal remedies, lest any unfortunate result of

his treatment might receive an unjust and dangerous interpretation. He depended entirely on strong external applications and written amulets, which rewarded him with so much success that he found it difficult to get rid of his charge with a view of pursuing his travels.

The intervention of the English Consul procured him a release, with the permission to travel throughout the empire with imperial protection, which he did with so much the more success on account of his experience, and the acquisition of the Arabic tongue during his stay. He was now prepared to be as good a Moslem as any of them, and adopted this disguise to insure his safety and success. The tribes of Morocco seem to have made but little progress during the last two thousand years. They are fearfully rude and degraded. They seldom wash themselves more than once a year, and rarely lay aside their clothes until these fall from their backs in rags. They eat with their fingers out of a common dish, and think it an attention to a stranger to fish out the choice pieces and stuff them into his mouth. One fifth of the population consists of Arabian invaders, and the remainder are native Berbers. But very few of them understand the Koran, the prayers, or the religious precepts, which are all in the Arabic tongue, even in Turkey; yet, nevertheless, they are the most bigoted Moslems, and threatened several times to murder Rohlfs, whom they suspected of being a "Christian dog." But his life was always saved by the intervention of the Governor's son, who was a distant descendant of the Prophet; and, as these persons always become more sacred with every generation, their influence is all-powerful. He finally gave Rohlfs a document in which he acknowledged distant relationship with the traveler, and thus the possibility of his having a particle of sacred blood in his veins saved him from violence on several occasions, and proved a safe conduct through manifold dangers.

Having become pretty well acquainted with the main points of interest regarding the cities, plains, and rivers of Morocco, he crossed the Atlas chain with great difficulty and thus made his way to Algeria. Here he took occasion to read the French Emperor a lesson which it is to be hoped his successors in government may profit by. The native tribes of Algeria are ruled by a set of bureaucrats, who introduce all the

rigor of military law into civil affairs, and have no sympathy with those who are placed under them. These rulers go to Algeria as the English go to India, not to identify themselves with the country, but to see how much they can profit by it, and the result is, that they are cordially hated by all parties. Even the French settlers there complain greatly of them. Algeria needs to be colonized by a race that propose to stay there and make it their home, and desire to leave a profitable inheritance to their children. But the French seem to be little calculated for such emigration, and less inclined to it, and Algeria is therefore rather a satrapy than a French colony. Rohlf's takes the position that the Arabs can never be civilized, and thinks that they ought to be driven to the desert whence they came, as they are the most intolerant of men in religion, and the most unwilling to be bound by the rules of civilized life. With the Arabs away, and a general commingling of French immigrants among the Kabyles, or native tribes, in the form of settlements, there would be some possibility of making in the land an acceptable home for industrious agricultural races.

Maltzan has made a more thorough study of Algeria than Rohlf's, and has given us some very timely information regarding the native troops that the French brought over to Europe to help them fight their battles against the Germans. These Turcos seem to possess the worst qualities of the wild Arab and the native negro. They have not the remotest idea of honesty, and the colonists stand in mortal fear of them on the occasion of any outbreak. During peace the rigor of military discipline keeps them within some bounds; but the moment the war trumpet sounds they are as wild and relentless as savages. Their religious fanaticism makes them turn against all that are not followers of the Prophet; but they seem to have a special hatred of the Jews, of whom there are great numbers in nearly every city in Algeria. The Jews have profited largely by the regular government of the French, and in the security thus afforded them have grown to be the richest of the land. In periods of peace these Turcos, or Kabyles, as they are called out of military service, are frequently servants to the wealthy Jews, on account of the profitable rewards that these people are able to bestow. But still

the Moslem Kabyle serves the infidel Jew most unwillingly, and envies him the position of master; and when in periods of agitation he enters the ranks of the Turcos he finds his opportunity to wreak his vengeance on his former employer for his wounded pride and humiliation. The Jew must now pay for being wealthier and more elevated in the social scale than the Moslem. He is rich, he has money in his coffers, and his wife and daughters have costly ornaments, and these are great attractions to the greedy, booty-loving Turco. Persecutions and plunderings of the Jews are, therefore, sure to accompany the commencement of any war, first in the garrison cities, and then in the villages all over the country. In the city of Algiers especially, where these murderous hordes collect for embarkation, the Jews are beaten and slaughtered, or robbed and their homes burned. Sometimes the authorities are powerless to control them; and at times it seems as if they think it will whet the savagery of the Turcos to give them an opportunity to taste of blood and plunder before starting. It is of course well understood that it is only native Jews that are thus treated. If French Jews are touched, means are soon found to quell the outrage and violence. Such scenes were enacted on the eve of the Italian and Mexican campaigns, and were repeated as these brutal hordes were collecting to proceed on the German raid that landed them securely in the military prisons of the Fatherland.

And these savages are just as ready to turn against the power they serve if they have any thing in the line of plunder to gain by it, or have the least hope of success. The French troops had scarcely been withdrawn from Algeria before the native troops left behind began a revolt, accompanied with rapine and robbery. The military art which the French had taught them they put into operation against their masters; and we all know of the chronic revolt in Kabylia that continued as long as the French were weak and unable to protect themselves. The opinion of thoughtful men, therefore, seems to be, that the whole system of colonization and government in Algeria is rotten to the core, and must be radically altered before France can hope to have a colony from which she can derive the least benefit.

Baron von Maltzan has spent several years in studying every phase of life in the coast-lands of Northern Africa, and has become most thoroughly acquainted with them even into Arabia, and is a better authority regarding Algeria than Rhlofs. He has gained much of his information in the most adventurous disguise, among a population fanatically hostile toward Christian blood in any shape. Within the last twelve years he has wandered from Mogador through Morocco to Algeria, Tunis, and Tripoli, and so along the coast to Egypt and into Arabia as far as Mecca, making a most careful pilgrimage, during which he has combined scientific research with the love of adventure. His success in assuming the Moslem garb and tongue has been so great that he has entered into the most inaccessible social circles of the Arabs, and unvailed to us a phase of life seldom observed by any but genuine followers of the Prophet.

Thoroughly acquainted with both Algeria and Tunis, he draws an interesting comparison between the two countries, which forty years ago were just alike. Algeria has become partly French, while Tunis has remained wholly Arab. The city of Algiers has assumed the appearance of Marseilles, while the original populace remain there as firmly imbedded in the ways of the Moslems as ever. Moors and Arabs bow their necks to the superior French sword, but French ideas gain no access to their heads. Tunis still shows the irregular, labyrinthine style of Oriental architecture, and few Europeans are seen except the scum of Southern Europe, who escape there to avoid the consequences of crime, and who are such a pest to European consuls that these defend the entrance to their houses against them by armed janissaries. The Court is endeavoring to assume the European style in military costume, but they are so awkward in the effort as to excite little else than ridicule. In both cities the power of Islam seems to have held its own, only in Algiers it smothers under the ashes, while in Tunis it shoots forth into bright flames at every opportunity. In Algiers, French bayonets protect the Frank in entering the mosques; in Tunis, the stranger exposes himself to a stoning if he even dare to cross the threshold.

French reports boast of the success of the government schools established for the Arabs in Algiers. This, Maltzan

denies, affirming that only those Arabs send their children to the schools who are in the service of the Government, and when their children leave the schools the parents do their best to make them forget what they have learned. No respectable Arab sends his children to such schools, and much less his girls to the Franco-Arabic girls' school established by the authorities. Those who are educated in the latter are regarded as the scum of humanity by the true Arabs. The sorry teaching of the Koran is all that the great mass enjoy, notwithstanding the efforts of the French for forty years. It is only in the Jewish institutions of learning that French culture has a visible influence. Algeria is the better governed of the two, on account of the protection afforded to property by the French officers, while Tunis still suffers under an arbitrary military despot. And this difference of administration has produced a marked difference in the moral status of the people. Polygamy is almost unknown in Algeria, while it is very common in Tunis.

Experience proves that the race in Northern Africa deteriorates as we proceed from west to east. Morocco, Algeria, Tunis, Tripoli, and Egypt seem to form a sliding scale, with degraded Egypt at the base. Energy, strength, and the sense of patriotism seem to decrease; but the people become more docile and ready to accept efforts at civilization. Tunis lies further to the east, and follows this law. During the last thirty years no less than three sovereigns have occupied the throne, each one of whom has been the representative of a different system, with new virtues and vices. They all try in some measure to adopt something from European civilization, but are sure to halt between two opinions, and do neither one thing nor the other. The last ruler was quite inclined to introduce some reforms, and affected a constitution; but his fanatical people, who are blindly attached to the ways of Islamism, annoyed him so much on account of this innovation that he is said to have been actually tormented to death.

The present ruler, brother of the former one, is no better. He calls himself "the Just," but his justice is of a negative character, for he does neither good nor bad. He has transferred his government to a Greek renegade, who rules the country in his own interest, while the sovereign amuses him-

self in the most childish way with jesters and court-fools. His usual associates are young men whom he has picked up here and there and dubbed with high-sounding military titles. He has a lieutenant-general of twenty-one years of age, two major-generals of nineteen, a dozen colonels of about sixteen, and captains, etc., whose age does not exceed eleven or twelve. The son of the prime minister, however, though quite a young man, has made a very rare collection of antiquities from the Phœnician and Carthaginian ruins in the vicinity, and possesses a museum that of its kind has no rival in the world. But this treasure is watched with argus eyes, and no stranger is allowed to have a glance at it. The boy who collected it seems to have no adequate conception of its value, but in an undefined suspicion of its rarity he guards it with a fanatical zeal, and especially against European eyes. Maltzan only gained access to the sanctuary after the most determined persistence and the boldest efforts. He was then surprised to find it exceeded all his expectations in its wealth of Phœnician inscriptions—there being several hundred wholly unknown to European museums, and about as many as are found in all of the European collections taken together. But he was treated quite rudely, and absolutely refused the privilege of copying them. A casual inspection was all that was accorded to him, and he left with the determination of seeing them under more favorable circumstances at some other period. This was in 1868.

The following year he made another visit with the express intention of knowing more of this rare collection and obtaining exact copies of the inscriptions. He was not permitted to copy them even this time, although he had been promised the privilege, of doing so, for, when he undertook to transfer the Phœnician inscriptions to paper, the Tunisians with great rudeness interfered with him as if he were a defiler of their sanctuary. He was obliged to abandon the effort again, and deceived and discouraged he again left Tunis. But in the fall of the same year he presented himself a third time to the son of the premier in a condition to resent any ignominious treatment. A very emphatic recommendation and introduction on the part of the Prussian Government changed the barbarously rude possessor of the museum into quite an obliging man, and Maltzan received the permission to make copies.

He had a strong desire to take photographs of the inscriptions in order to prevent all doubt as to his scientific accuracy, but in this he met with a refusal, as the owner declared that he could have them photographed himself, and thereby become a celebrated man. Determined not to be thus baffled, Maltzan made another effort, backed by the influence of the English Governor of Malta, and this time he succeeded. Overjoyed at his success, he sent immediately to Malta for a photographer and apparatus, but on their arrival the young man changed his mind, and withdrew the permission with the declaration that it was his intention to publish a set of photographic inscriptions on his own account. So Maltzan was obliged to be contented with bringing away copies, of which he obtained about sixty. Among these are the most important eulogistic inscriptions found in the museum of the castle of Manuba, and the only tomb inscription found in modern times, also from the same place. To these may be added some very valuable ones from an ancient museum of Carthage, and also a few from the maritime port of Goletta.

It appears that the fortunate possessor of these relics sent some of them to Paris to the great Exhibition of 1867, with the assurance that he had a great many more. From the character of these it was suspected that he knew nothing about their intrinsic value, and had only chosen those that struck his fancy as being the most presentable for the Exposition, therefore the ardent desire of Maltzan to get a sight of these antiquities that had never been subjected to the investigation of any one skilled in ancient inscriptions. Most of those sent were in reality figures in the coarsest style of art, awkward and childish, and containing but few inscriptions. It was quite evident that they were sent because they pleased the rude fancy of their possessor, and it turned out that he has about one hundred and fifty in all, some of them of rare value to the archæologist.

The discovery of these induced Maltzan to make a tour through the provinces of Tunis, which he did under the protection of the Bey, on account of his letters from the Court of Prussia. This portion of Africa possesses a very large amount of monumental souvenirs of the great periods of its past. The monuments of the remotest period—that of the Phœnicians

and Carthaginians—are becoming very rare. The ruins of Carthage can now scarcely be called such, for only a lively fancy can discover them. But learned investigation, incited by the finding of these numerous inscriptions, will turn with renewed interest to this scene of a wonderful history. The indications of Roman rule are very abundant, and the joy that is experienced in wandering among these relics, and reveling successively with the remains of the Carthaginians, Romans, Vandals, and Byzantines, as well as those of the followers of the Prophet from Mecca, fully repays the traveler for the indignities received from the native Moslems.

The comparison between the past and the present is a sad one. Islamism has stripped these regions of every bloom, and has turned into a desert what was once a fertile garden. The inhabitants have lost all sense of the past; the ruins of the ancient Carthaginians and Romans are for them nothing but old stones which they at least do not destroy as a matter of principle. In one respect there is not the least difference between Tunis and Tripoli: they are both suffering under the most exhausting Turkish despotism. The whole system of government seems reduced to robbery, which Turkish officials understand how to practice with incredible cunning. Even the judges are said to regard their positions as facilities for extortion; he who can offer the most, obtains the judgment in his favor. The people, therefore, seem to care to do but little more than live from hand to mouth, for the fruits of their labor would be literally expressed from them by their rulers. They thus succumb to poverty as to fatalism.

Tripoli is at the present time more favored than Tunis in having a ruler more considerate toward his people, and at the same time more efficient in the art of ruling. This arises partly from the fact that he is not a Turk but an Algerian Arab, and is thus in closer communion with the population than his predecessors, and he has succeeded in making the thought of the Turkish yoke at least bearable to his people. He was educated in France, and has thereby acquired some ideas of humanity, and has consequently taken quite an interest in various efforts at reform. But they have unfortunately all failed, because undertaken without any connection with each other, and without any adequate preparation for their exe-

cution or continuance. But personally he is a humane ruler, with a great aversion to pompous Oriental extravagance, and with quite a desire and capacity to harmonize and co-operate with Europeans. And of late he has had ample opportunity to do this on account of the European expeditions fitted out in this port to penetrate into Central Africa.

Nearly all the German expeditions of late years to these mysterious regions, under the control of Barth, Vogel, Overweg, Beurmann, Rohlf, and the unfortunate one of the singular Alexandrine Tinné, have made Tripoli their objective point. The limits of our article will permit us to make nothing more than incidental mention of these, as we find it necessary, in view of space and system, to confine ourselves to the northern coast of Africa. It is well known, however, that several of these expeditions were very successful in making their way from Tripoli across Fezzan *via* Mourzook, its capital, and over the desert of Sahara at its narrowest point, to Lake Tsad and the kingdom of Bornou, in Central Africa. These explorers sometimes undertook their dangerous task almost single-handed; and again, under the auspices of geographical associations or the patronage of the Government. But they were all greatly gratified at finding an unexpectedly warm and generous welcome at the hands of the sable Sultan of Bornou. There thus gradually grew up a feeling of friendship between the negro ruler and his German visitors; and finally he felt inclined to send a few characteristic presents to the Prussian King with words of amity. These were, of course, graciously received, and King William could do no less than reciprocate these courtesies. This it was resolved to carry out in a style that would impress the Sultan by the magnificence and beauty of the presents sent; and it was consequently resolved to organize a new expedition to bear them to Bornou, with a view of impressing the principal ruler of Soudan with the power and generosity of his friend.

The charge of organizing this expedition was intrusted to Rohlf, as the man who, by his practical character and experience, would be most likely to put it successfully under way. And for this purpose he proceeded to Tripoli, as a government agent, and presented his credentials to the ruling Pasha to whom we have already alluded. The latter heartily

sympathized in the enterprise, and seemed proud to have relations with the agents of the German Government, and so Rohlfs had a fair field for his labor, which was quite a responsible one, in view of the dangerous journeying over the desert with his valuable gifts. These consisted of a throne, needle-guns, a telescope, a chronometer, watches, portraits of the royal family, essence of roses, genuine corals, silks, cloths, and velvets.

We need hardly say that these would be sore temptations to the wandering, thieving Arabs and vagabonds of the desert, and that it would be quite impossible to hide their value from them—indeed, they would be more than likely greatly to exaggerate this. It would consequently be absolutely necessary to have a most determined leader and band to protect these treasures, and convey them to their destination. But to obtain these was no easy task. Rohlfs, on his way to Tripoli, had resolved to seek out and engage a loyal Arab chief and traveler of extensive experience for this enterprise. But on his arrival he learned that Mohammed Gatroni had disappeared on some expedition, and was not to be found in all Fezzan. In this dilemma, Rohlfs, by the advice of Maltzan, who was then in Tripoli in the interest of his inscriptions, resolved, with the consent of the Prussian Government, to appoint Dr. Nachtigal leader of the expedition, as Rohlfs himself had explored the entire country and preferred making some new explorations to undertaking a mere diplomatic service. This Doctor Nachtigal was a Prussian subject in the service of the Bey of Tunis as his court physician, and just the man in this capacity to make a pleasant impression on the Sultan of Bornou.

Nachtigal, however, was unwilling to undertake the enterprise unless he could fit out an expedition which, under the patronage that he hoped to obtain from the monarch of Soudan, would enable him to penetrate into Southern or Central Africa, and learn something more about these regions, in the interest of the government that employed him. This caused a delay of several months for preparation, during which time Rohlfs was obliged patiently to wait. But he took advantage of this delay to equip himself for another expedition along the northern coast as far as Alexandria, which we shall presently give in detail. When Nachtigal was nearly ready to start,

Rohlfs was one day surprised to see Gatroni riding grandly into Tripoli high on his charger, and proud of the task that he heard was awaiting him, proving by his presence that the story of his disappearance was an error. Rohlfs immediately resolved to put the expedition under charge of both of them, Nachtigal as diplomatic agent, and Gatroni as military leader.

Finally Nachtigal arrived at Tripoli with his stately caravan, whose ostentation impressed the natives and set the Europeans in a fever of delight at the sight of an official German act on the shores of Africa. The whole colony was in a state of lively excitement at the event, and looked on with astonishment as the North German flag was raised above a caravan that was to bear it officially into the heart of Africa, plant it on the residence of a Christian in the capital of Bornou, and probably transport it in triumph through Central Africa to the Indian or the Atlantic Ocean. It was thought that this significant act should not be initiated without a solemn ceremony that would impress the natives. On the day of the departure of the caravan, therefore, Rohlfs invited all the consuls and the principal officials and families of the city to be present at a farewell festival. The guests appeared punctually at the border of a forest of palms, where Nachtigal had pitched his tent and the camels were resting beside the baggage. Here a festive pic-nic, consisting of sheep roasted whole in Arabian style, and many other delicacies of the season and the country, was bountifully served. The Consul of the Netherlands offered a toast to the health of King William, others drank to the success of the expedition, and all were in a jubilant state, when Rohlfs started off an impromptu dance on the green in European style. The merry capering so delighted the sober Moslems that Gatroni vowed by the head of the Prophet that on his return from Bornou he would without delay proceed direct to Prussia.

On the next morning the caravan began its march, and Rohlfs, in the happy consciousness of having intrusted the royal presents to safe hands, returned to Tripoli to prepare for his own departure. But the experience of the expedition was by no means all smooth. In passing through Fezzan it was so annoyed by the wandering hordes of this great oasis that it was finally obliged to halt at its capital, Mourzook. Here it was

besieged for a time until it obtained reinforcements from some loyal tribes; and the matter of sending a company of Prussians with needle-guns was even seriously mooted in Germany, for the fame of these warriors and their weapons in the campaign of 1866 had even reached the interior of Africa, and a few of them would have put ten thousand of the enemy to flight. Arrangements were finally made that justified them in starting, and after a difficult and perilous journey they at last arrived safely at Kuka, the capital of Bornou. Some months ago the German geographers in solemn session had a grand time over the accounts sent to them by Nachtigal of his reception by the Sultan. He approached the royal residence in company with a Turkish ambassador, and the Sultan's oldest son came out to meet him with a princely retinue, adorned with the colors of the rainbow, and armed with every weapon that they could command. Nachtigal's presentation to the negro prince was a perfect triumph, and his gilded throne and needle-guns were regarded with admiration and wonder; the famous guns receiving the most distinguished place in the royal arsenal.

With this episode we return to Rohlf's, to follow him on a deeply interesting journey from Tripoli along the northern coast to Alexandria, with a view to spy out the land for colonization under the impulses of the Suez Canal and the resurrection of the German empire, and the remarkable foothold that the latter power by these peaceful and scientific expeditions is likely to acquire.

His first objective point was the region around Cyrene, a district east of Tripoli, which the Turkish Government in vain endeavored to colonize by force, with a view to profit by the opening of the Canal of Suez. The way thither lies over Bengasi and around the great Gulf of Sidra, which at this point approaches very near the desert. After the rainy season this route is almost impassable and sometimes absolutely dangerous. It seems as if the sea extended its watery arm far into the interior, and was desirous of reaching the desert itself. Rohlf's maintains that comparatively slight excavations and canaling would give the sea ready access to the Great Desert, and turn it into one mighty inland sea; and he was obliged to cross the gulf in a vessel, and thus reach Bengasi, on account of the inundation of the sea into the land.

Bengasi is a flourishing city of fifteen thousand inhabitants, of whom no less than two thousand are Europeans. Their import and export trade is large, though Rohlf's asserts that the latter is mainly composed of negro slaves. The city itself is of intense interest to the antiquarian and historian on account of the high position that it assumes in classical history. This place is doubtless the site of the ancient gardens of the Hesperides. These have disappeared, but the blooming landscape explains to us the charm that filled the ancients with ecstasy. Rohlf's declares that this whole region, as well as that of all Northern Africa, has degenerated in the course of centuries in regard to its vegetable world. But the river of Lethe is found here just as it has been described by the ancient geographers, only it is now more insignificant, probably from the fact that the entire region has become drier.

After landing at Bengasi, Rohlf's pursued his way along the coast, though much annoyed by incessant rains and storms. Luxurious vegetation from the fertile soil presented to the eye the most beautiful pictures, and the ruins met with at every step led back his thoughts to the early history of the country. The dilapidated tombs at times afforded them a refuge from the violent storms, and occasionally they were obliged to pass the night in the stone graves of the men of earlier ages, to experience a bodily resurrection on the following morning. These tombs become more numerous as one approaches Cyrene, and in the cavernous mountains near the city the caravan passed for miles among the tombs of vanished multitudes of the former population—a city of the dead in the truest sense of the word. This is Cyrene, once the most flourishing colony of the Greeks in Northern Africa. When Alexander the Great visited the shrine of Jupiter Ammon, the Cyrenians voluntarily yielded to him and sent him valuable presents: in the year ninety-six they went over to the Romans: and at a later epoch it must have become an immense city. In its flourishing period the Jews were very powerful; they once rose in rebellion and murdered 200,000 Romans and Cyrenians. This led to the downfall of a city that had been renowned for the arts and sciences, and which gave birth to a number of distinguished men. This pride of antiquity is now nothing but a heap of ruins—a great collection of dilapidated tombs.

It is now a question whether this condition is to last always. It would seem that this beautiful region, with its capability for gardens and fruits such as enchanted the ancients, can scarcely be allowed to remain a stranger to the humanizing influences of the age. German geographers, with the famous Carl Ritter at their head, have long recommended the land for European colonization, and regretted that some one of the continental powers has not founded a colony there. Rohlfs now considers it just the spot to build up a flourishing port for the road across the desert to inner Africa, and, were he not so opposed to government colonization, would warmly recommend his countrymen to acquire it, if possible, and guide emigration thither. There can be little doubt that the completion of the Suez Canal is to give new life to all the Mediterranean coast, and especially to the northern shore of Africa. The great ancient course of commerce between the gorgeous and wealthy Orient and the wonder-loving nations of Southern Europe is about to be restored, with the advantage of continuous water communication from one extremity to the other. The effect of this revival of Oriental trade on the shores of the Mediterranean will be to renew the activity that for thousands of years has only lived in story. And this revival will take place under the auspices of the mightiest modern ally to commerce—that of steam.

And the lovers of the race hope that this phenix will celebrate greater triumphs than those of arms or diplomacy, for these have, again and again, tried in vain to give new life to the African shores; these and the lands of the Adriatic and the Bosphorus have lain comparatively dormant for ages, until the talismanic wand bid the steam-propelled vessel leave the shores of the classic seas of ancient times direct for the wealthy ports of distant Cathay. And still an abiding faith ever animated the breasts of classical scholars and scientific geographers that the past glory of the Mediterranean must return in its ancient splendor, and among the most confiding of these were the German explorers, from the great Barth, so famous for his African expeditions, down to Rohlfs, who is now thrilling his countrymen with the interest of his recitals and the boldness of his conceptions. He contends that Africa is the field for the future, and that with the advantages now opening

to its northern coast, that no region of the globe offers finer opportunities to the Germans for commercial triumphs. Any other he repudiates. He is opposed to dependent colonies, and points to nearly all that now exist as failures. England is tired of Canada, Spain is annoyed to death with Cuba, Russia has sold Alaska, and other powers, such as Denmark, would gladly dispose of what they have in distant seas. England has been rich and powerful through India, but the desire to retain this mighty land now makes England a coward in her intercourse with foreign powers, for manifest destiny points to no remote period when India must be free, if it does not fall into the hands of Russia.

Rohlf's theory, therefore, is, that Germany will do best to establish amicable relations with Africa, the only land unoccupied by Europeans that remains open to them, by the establishment of naval and commercial ports at important outlets, and thus through these open up paths of internal trade that will lead them to the untold wealth of that rich and extensive country in Central Africa which he thinks might in time be made a German India by peaceful means. To these ports he would encourage German emigration, and protect it by their power and influence; but would give to it an independent position that would throw it on its own resources, and give it pride and strength in developing independent life. This system would largely develop German mercantile interests without involving a necessary development of a navy to protect colonies. A marine that could look after the interests of the various trading stations would be all that would be absolutely necessary, as Germany, with her present inland boundaries, can never expect to be a first-class naval power.

The scientific explorations of Africa by German *savants* and travelers have put their country in possession of much valuable knowledge, and the friendly relations established with the Sultan of Bornou is an opening wedge to much closer associations. A commercial route from Tripoli or Bengasi across the desert of Sahara, is, in the opinion of Rohlf's, quite practicable, and he is intimately acquainted with every mile of the way. He then recommends the establishment of a trading and naval station at the mouth of the Niger, as a southern outlet for the commerce from Bornou, which might

be protected in the interior by the establishment of military posts in connection with the friendly Sultan of Soudan. In addition to these, he recommends also the establishment of commercial ports at the principal river outlets of the western coast, and points out a feasible line of trade right across Central Africa from the Atlantic Ocean to the Red Sea. He repeatedly alludes to the immense wealth of these regions, abounding in ivory, gold, precious woods, diamonds, and all that goes to make up our most exalted conceptions of fairy land.

In short, Africa presents almost a *carte-blanche* to the world, and for years the Germans have been quietly mapping it out without as yet reaping any advantage from their labors. But it would seem that a higher Power has been directing these men, that their labors might be well advanced at the moment when the Mediterranean is to receive new life, and their own nation, in its resurrection, has acquired the strength and the inclination to go peacefully up and possess this rich land as one of promise to them and to the world. And as they proceed on their scientific and commercial missions, they must inevitably be accompanied by the soldiers of the Cross to make conquests for the one true God, and advance the cause of Christian civilization.

ART. V.—TWO SYSTEMS OF MINISTERIAL EDUCATION.

THE near approach of another General Conference seems to call for some fresh public review of the theory, state, and needs of ministerial education in the Methodist Episcopal Church. As a useful introduction to such a review, we propose, in the present paper, to state and examine the two great historic systems which antedate, and in important respects antagonize, the Methodistic.

A word as to the origin of the three, for here lies the philosophy of all their differences.

In devising schemes of ministerial education, Churches naturally proceed from their own particular view of the ministerial call and office. Churches greatly differing as to what a Chris-

tian minister should be, cannot be expected to agree as to the best method of educating ministers. Of these theories of the call there are in reality but three: the Roman Catholic, the State Church Protestant, and the Methodistic. According to the Roman Catholic theory it is the business of "the Holy Church" to call men to the ministry; all they have to do is to accept the call. According to the State Church Protestant theory men are to call themselves to this profession as to any other; all the Church has to do is to accept of such as come. According to the Methodistic theory the call must come from God, and be ratified both by the man and by the Church. Out of these radically different conceptions of the call have naturally sprung the three diverse systems of ministerial education. How naturally we shall see, as we examine them in order.

First, then, the Romish system. Under normal circumstances the Roman Catholic Church selects her future priest when he is but twelve years old. At that impressible period she adopts him as her son, puts her robe upon him, lodges him in her own house, feeds him at her own table, instructs him in her own school, secludes him in the cloistered solitude of her *seminarium clericorum* from all the cares, distractions, and turmoils of the wicked world without. After eleven years of careful oversight, instruction, and training, during which time the youth has passed through the four lower orders of the ministry, she ordains him a deacon, and two years later an elder of the "Holy Catholic Church." Such is the Papal system of ministerial education, wherever that Church is free to carry out the provisions of the twenty-third session, eighteenth chapter, of the Decrees of the Council of Trent. It may be briefly characterized in one sentence as follows: Thirteen years of purely professional discipline—the pupil being meantime secluded from all contact with secular life, subjected to unintermitting ecclesiastical oversight, supported by the Church, in the Church, and for the Church.

The theory and practice of the Protestant State Churches afford us an almost perfect contrast to this Papal system. That theory of the State which requires the Government to provide the people with a religion, requires it also to provide them with education. If the State must build churches and support clergymen, it certainly must erect schools and salary

schoolmasters. Hence in the ideal or perfect State, the Church, according to this theory, has nothing to do with education, the Church and the school being both alike subordinated to the State. As a matter of fact, the parochial or primary schools in State Church countries have always remained under more or less of ecclesiastical supervision and influence, but the emancipation of all higher institutions, particularly the university, has been complete. As a rule, these higher institutions have not only enjoyed great corporational independence of the Church, but have also been responsible in their administration solely to the educational bureau of the government. Thus the Church, possessing no schools in her own right and under her own control, can of course do nothing toward educating young men to supply her prospective wants. As fast as vacancies occur she must supply them with such men as offer. These, of course, looking forward to such employment for a livelihood, prepare themselves just as they would for any other occupation. They study until they think they can pass the examination required before they can be admitted to orders, and then present themselves as candidates for the holy office. Up to the time of this presentation the Church has nothing to do with the business. The candidate calls himself, studies in institutions not under the control of the Church, selects his instructors, none of whom are, as such, amenable to the Church, keeps such company as he pleases, conducts himself as he likes. Four to six years in a preparatory school and three in the university complete his academic and professional training. In this system, in the place of cloistered seclusion we have indiscriminate association with all the world; in the place of rigid scholastic discipline, boundless personal license; in the place of spiritual watch-care, the completest ecclesiastical abandonment.

Both of these systems have their palpable excellences and defects. Each needs to be criticised in the light of the other, and a clear view of their respective deficiencies will the better qualify us to appreciate the excellences of the third, or Methodist, system.

In the first place the Papal system excels, and the State Church system is defective, in the matter of *attaching the student to the Church, identifying him with her interests, winning for her his love*. Here is one of the grand secrets of Rome's

power. Some have sought it in the celibacy of her priesthood, and have said, because these men have neither wife nor children to absorb their affections, they live for the Church alone; because they have no social ties, they make the Church their home, their state, their fatherland. But the grand question is, Whence this celibacy? Whence this willingness to sacrifice the delights of a Christian home, the privileges of normal citizenship, the personal liberty of manhood? The measure is not enforced by lash or sword. Only in the rarest instances is it done by the spiritual terrorization of the superior. In more than nine cases out of ten the law is doubtless complied with from pure devotion to the Church, and from an implicit, child-like faith in her teachings. Could any Protestant State Church enforce a measure requiring equal self-sacrifice on the part of her clergy? The difference of power in the two cases finds its explanation in the different degrees of attachment felt by the clergy for their respective Churches. The attachment which a State Church clergyman feels toward his Church is like that felt by an agent toward a grand, all-monopolizing corporation which employs him; that felt by the Romish priest toward his Church is a compound of the devotion of a son with that of a lover, the whole leavened through and through with romantic poetico-religious enthusiasm. The foundation of this devotion was laid back there in the clerical seminary. There the Church was first a mother to him, then a bride. She gave him all he has, taught him all he knows, offers him all he hopes or wishes. Why should he not love her?

Now this success in winning for the Church the warm affections of the student is a feature which ought to be found in every system. It is right that the future servant of the Church should love the Church. It is desirable that he should appreciate and love the peculiarities of that branch with which he is to labor. He will be the more useful if this attachment be strong and his devotion ardent. Here, then, is the first excellency of the Catholic, and the first deficiency of the State Church Protestant, system of clerical education.

The second excellency of the Papal, and the second deficiency of the State Church Protestant, system is found in the matter of *control over the studies of the candidate*. Under the State Church system, as we have seen, the Church has no con-

trol whatever in this respect. The student can study what he pleases, where he pleases, when he pleases, and how he pleases. The theological professors at the university can teach him Socinianism, or Puseyism, or Rationalism, or Pantheism, and the Church has no power either to remove the instructor or withdraw the pupil. In some States these very professors are, *ex officio*, the examining committee, appointed by the authorities to examine the candidates for admission to orders, in which case the Church is deprived even of the meager privilege of rejecting here and there a candidate trained under the hands of these ecclesiastically-irresponsible men. What a favorable contrast is presented us in the Roman system! Here every professor is amenable to the Church for the orthodoxy of his teachings. The Bishop stands at the head of the institution and supervises all the studies. The order of studies, the text-books to be used, the teachers to be employed—all these things can be duly looked after. The student is not abandoned to his own whims, but advised and directed. In fine, the authorities of the Church have, and exercise, a wise control over the whole plan of instruction, and see to it that neither professor nor student frustrate the great aim of the institution. This is as it should be.

Again, the Roman Catholic system excels, and the State Church system fails, *in the provision made for molding the character of the future man*. As regards the State Church system, we can hardly say that it makes any provision at all for this necessity. Where the system exists in its pure and unmitigated form, there is absolutely none. The young man is completely abandoned to himself and to surrounding influences. He is often a gambler, a wine-bibber, a duelist. The authorities of the Church have no more to do with him than if he were studying optics or the art of mining. As a matter of fact, the theological students at many universities have enjoyed the unenviable reputation of being the wildest, most dissipated, and licentious class attending the institution. Leaving the matter of personal piety altogether out of sight, the State Church system makes no provision to secure from the students a decent morality. Here, again, we see the superior wisdom of the Papal system. Once grant the correctness of the Catholic view of piety, and one can but admire the adaptation of the

Catholic training to develop it in their prospective priests. The authorities have a very distinct idea of the precise character desirable in their priests, and it cannot be denied that the influences of the *seminarium clericorum* are eminently successful in producing just such characters. Evangelical Churches have, of course, a very different conception of what is wanted in a Christian minister; but in adjusting their system of ministerial preparation they should endeavor to bring to bear upon the young candidate influences which will as effectually mold his character after the desired model as those of the Romish system do the young priests after their model. In this respect, therefore, the State Church Protestant system is utterly deficient.

Finally, the same unfortunate discrepancy is discoverable between the two systems in respect to the PRACTICAL *qualification of the candidate for his profession*. What little preparation the State-Church system gives the student is purely theoretical. It leaves him as utterly destitute of practical acquaintance with the duties of his calling as when he first commenced. He may have become a marvelous Hebraist, a profound theologian, a skillful polemic—he may have ranged through the whole field of sacred and ecclesiastical history, may have copied down whole books full of lectures on homilectics and pastoral theology—but after all he has never made an exhortation, never preached a sermon, never taken part in any public religious service whatever. Very likely he has never made a prayer in the hearing of others in all his life. As regards the practical part of his education he is as a child—he knows nothing about such things. In the Roman Catholic system it is not so. As soon as the prospective priest is big enough to ring the mass-bell, or swing a censer, or support the robe of an officiating father, he participates in the celebration of divine service. Before he enters his teens he knows all the vestments, all the genuflections, all the crossings and bowings, all the responses, all the taper-lightings and taper-extinguishings—in a word, all that pertains to Catholic worship. From that early date onward he is continually, one may say daily, connected with the celebration of divine worship. He learns to feel as much at home before the altar as in his dormitory. What wonder if, after his thirteen years of practical experience,

he knows what his business is, knows it theoretically and practically?

The excellences of the Romish system, then, are these: It secures (1) the hearty devotion of the student to the Church; (2) a legitimate control over the theological instruction imparted to the student; (3) opportunity to mold the student's moral and religious character; and (4) the practical qualification of the student for his work. In each of these four particulars the State Church Protestant system is as defective as the Papal system is effective. Good men in the Protestant State Churches have always seen and lamented these deficiencies. Many are the efforts that have been made from time to time to remedy them, particularly in Germany. To remedy the lawlessness of the young theologues, and to win them to a sincere attachment to the Church, halls have been erected in connection with some universities. In these strict discipline was expected to mold the characters, and free board and pocket-money win the hearts, of the wayward candidates, but their success has not been great. To remedy the deficiency in point of practical training two measures have been more or less widely adopted: apprenticeship under an experienced pastor a year or more before becoming eligible to a cure, or a supplementary practical course of training in a so-called "seminary" devoted to this express work. These seminaries are of two kinds, some being entirely independent institutions, supplementary to the triennial theological course at the university, as for instance those at Willenberg, Loccum, Hanover, Herborn, etc.; others are connected with the universities and manned by university professors, as, for instance, the *Theologische Praktisches Institut* at Greifswald, and the *Prediger Seminar* at Heidelberg. All these institutions, however, fail to remedy the defect, inasmuch as but a very small proportion of the theological students of Germany ever see them. In England diocesan schools have also been erected in some places for the same purpose, as, for example, the Lampeter, St. Aidan, and St. Bees, but they constitute a scarcely appreciable element in the educational machinery of the country. As a rule, the clergy of all the Protestant State Churches are educated under the system described. As a system it is burdened with all the defects enumerated.

Having thus pointed out the excellences of the Catholic system, and set them off by contrast with the palpable shortcomings of the method pursued in the Protestant State Churches, it is now time to turn the tables, and set forth the good features of the State Church style of clerical training, as contrasted with that existing among the Catholics. And here we remark, in the first place, that *the tendency of the State Church Protestant system is to develop self-reliant men, the tendency of the Papal system, on the contrary, is to produce mere functionaries.* The liberty enjoyed by the student at a Protestant university in Europe is of course liable to abuse; but where it is not abused it is unquestionably favorable to the development of manly character. The student is made to think, and to think on his own responsibility. He makes the thousand mistakes to which an immature judgment is liable, but by these very mistakes his judgment is developed and matured. Conscious of his liberty, he is also necessarily conscious of his responsibility. Conscious of his responsibility, he is stimulated to make the most of himself. If a sober and thoughtful youth, he is almost certain to acquire a correctness of judgment and a strength of character invaluable in a man destined to occupy the responsible post of a public religious teacher. In the Catholic system all the tendencies lie in the opposite direction. The little black-robed boy-priest is brought so early under the influence of his ecclesiastical superior, kept so constantly under strict ecclesiastical surveillance, restrained so jealously from every exercise of independent thought, treated so completely like a child, that he has no chance to develop that personal independence and self-reliance which constitute the backbone of all firm and manly character. Under such influences plastic natures become mere fac-similes of their spiritual preceptors, while the less yielding ones discover in hypocritical sycophancy a royal road to distinction. In the matter of producing *men*, therefore, the Romish system cannot compare with that in vogue in Protestant State Churches.

But again, the State Church Protestant system *confers upon the theological student a breadth of general culture to which the Romish priesthood, educated in the diocesan seminaries, can lay no claim.*

The course of instruction originally prescribed by the Council.
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cil of Trent for the clerical seminary embraced only the following branches: "Grammar, Singing, the Church Calendar, and other good arts; furthermore, the Holy Scriptures, the Ecclesiastical Books, the Homilies of the Saints, Casuistical Theology, and Liturgies." Whatever the term other "good arts" may have signified in the Tridentinum, it is clear, from the history of the institution, that the bishops have never regarded it as including all the studies which Protestants call good. The standard of scholarship in these schools has of course varied at different times and in different places; but at no time, and in no place, have they conferred a broad or well-balanced education. The cultivation of classical studies has been feeble; the natural sciences have been almost utterly ignored; with general literature, poetry, art, political economy, psychology, *et cetera*, the student has gained no acquaintance. Whatever proficiency he may have shown in purely professional studies, the graduate of the Catholic clerical seminary has never shown himself a scholar in the broader and truer sense of the word. In this respect, therefore, the comparison of the two systems is decidedly favorable to the State Church Protestant one. Whatever other defects it may have, this system does certainly tend to produce men of broad and liberal culture. The very atmosphere of a European university is in this respect education. The free association enjoyed with learned professors of every conceivable science, the enthusiasm of numbers, the excitement of competition, the contacts of kindred and unkindred mind, the rivalries of professions, the discussions of public questions—all these and a thousand other nameless influences are constantly stimulating the young man, prompting to broadest acquisition, developing fullest power. The result is, the Protestant clergy have always possessed a *general culture* broader, more thorough and scientific, than the Roman Catholic.

Finally, we may safely assert, that *the specifically theological education conferred in the Protestant university is superior to that conferred in the Catholic clerical seminary.*

It is granted that the theological education conferred at Oxford and Cambridge is exceedingly defective; but take the British, German, Dutch, and Scandinavian universities as a class, and no contradiction on this head need be feared, even

from a candid and intelligent Catholic. The Romanists have profoundly learned theologians, but as a rule they do not come from the clerical seminary, but from the Catholic university. Even with these they are behind the Protestant State Churches in accuracy, comprehensiveness, and depth of theological scholarship. In all profounder questions of sacred philology, criticism, geography, ethnology, history, one must go to Protestant authors for the latest, deepest, and most philosophic researches. Catholic writers themselves have often tacitly acknowledged this. The explanation is simple. The Catholic seminary professor has been isolated from contact with the scientific world—confined to the drudgery of manufacturing a race of human automats for the use of the Holy Catholic Church. The Protestant university professor, on the contrary, has been for generations in closest identification with the great centers where science is cultivated and thought evolved. The one has had the temptations of an easy and assured settlement, the other the stimulus of competition and good fellowship. The one has been confined to the defense of an infallibly corrupt Church, the other has been free to follow his instinctive love of truth. The one is the devotee of an institution, the other lives for his science. The result is, the one produces good mass-celebrators, the other thorough theological scholars.

These, then, are the respective excellences and defects of those educational systems which have grown up out of the Roman Catholic and State Church Protestant theories of the ministerial call. It remains to set forth in another paper the distinctively Methodist system, and to consider the question of its adaptation to the present circumstances and wants of our Church.

ART. VI.—THE METHODIST EPISCOPAL CHURCH IN THE SOUTHERN STATES.

METHODISM, in its primitive form, in America, had many societies organized within the present limits of the Southern States prior to the Revolutionary War. Immediately after its organization as an Episcopal Church, in 1784, societies were rapidly multiplied throughout the South, and several annual

Conferences were held there before the year 1790. From this date, for fifty-five years the Methodist Episcopal Church exercised unquestioned jurisdiction within all the States and Territories of the nation.

The year 1845 inaugurated a new epoch. A revolution had been precipitated upon the Church, which resulted in the organization of a new denomination, which assumed jurisdiction over nearly all the Methodist societies within the limits of the Southern States. Thereafter, the Methodist Episcopal Church was supposed to be bounded on the south by an imaginary line somewhere adjacent to "Mason and Dixon's line."

No adjustment of boundaries has ever been made between the rival organizations. An attempt to do it was unsuccessful. It has not been renewed since 1848. For more than twenty-five years the Methodist Episcopal Church and the Methodist Episcopal Church, South, have occupied, in common, such portions of the United States as their inclinations and opportunities allowed. The expansion of the first-named Church southward was very slow, however, until after the extirpation of slavery and the close of the civil war.

These events made freemen of millions of slaves, and also made poor men of multitudes who had been rich slaveholders. The Southern Churches generally, and most of all the Methodist Episcopal Church, South, suffered sadly from the exhaustion and impoverishment which followed the devastations of war; so that the support of their most important Churches was as much as they could at once provide for. Many of their Churches were unsupplied, and others were wholly broken up and scattered. Besides, their missionary treasury was burdened with a heavy debt, and missionary work, even to the extent to which that had been sustained before the war, was now impossible. And that work had suddenly expanded to proportions of immense magnitude.

A nation had been born in a day, whose pressing necessities, intellectual and spiritual, could only be supplied by an immediate outlay of millions of money, and the earnest labors of thousands of devoted men and women as preachers and teachers. A million of children clamored for the knowledge of letters. An equal number of adults begged for the privilege of learning to read God's word.

The money needed to provide school-houses, and support teachers for the freedmen, to supply pastors for destitute flocks, to build houses of worship for the poor, the South did not have. The work to be done was despised and rejected by the Southern people generally. Public sentiment fiercely antagonized it. The Freedmen's Bureau was hated without a cause, and was made "a hissing and a curse." Indigent women of the South, competent and anxious to teach, were prevented from doing so because threatened with social ostracism if they dared to teach negro children or take "Yankee pay." Thus a necessity for intervention was created by the Southern people themselves. It was promptly and amply met by the Government and the Churches of the North.

The national treasury was opened. Various denominations domiciled at the North contributed large sums of money. Hundreds of teachers and scores of ministers went South as missionaries. Small pay, hard work, constant privation, social ostracism, and frequent exposure to deadly peril, tested their sincerity and heroism, and also guaranteed their success. Among those laborers were found more members of the Methodist Church than of any other. This surely was not a fault. Nor is it claimed to be meritorious. It was rather a partial index of the greater obligation of so large a body of Christians.

The school-house, the Sunday-school, the Church, are all closely related every-where. In the South there was an immediate outgrowth from the first to the second and the third. A demand was realized in many new places for houses of worship. The wants of freedmen were greater than was the supply before furnished to slaves. The cabin worship of plantation hands was not suited to the case of "American citizens of African descent." The former sufficed when attendance on worship, and even membership in the Church, was dependent on the will of a master. But when all were at liberty to go who chose to attend, there was not room enough to contain them.

Providentially, the missionary treasury of the Methodist Episcopal Church had a surplus of funds on hand. Seventy thousand dollars were appropriated to the Southern mission field, for the purpose of building churches. Many small houses were erected, at a cost of only a few hundred dollars each. Subsequently the Church Extension Society carried for-

ward this particular work. And the Freedmen's Aid Society supplemented both the others by very generous and judicious appropriations for the educational work, commenced under Secretary Walden, and prosecuted more extensively by his successor, Dr. Rust. The aggregate outlay by all the benevolent societies of the Methodist Episcopal Church during six years largely exceeded one million of dollars. This vast sum of money was in great part paid for the support of hundreds of preachers and teachers, employed over an area of territory embracing hundreds of thousands of square miles. Not among freedmen only did they labor, for all classes were reached and served by them, who else had been uncared for and unsaved.

This general statement is introduced here as preliminary to two inquiries: Would it not have been criminally selfish to have withheld this aid from these needy souls? and, Would it not have been very unwise to have made careless strangers the almoners of this bounty?

Other considerations remain to be mentioned in justification of the presence of the Methodist Episcopal Church, by organization as well as by mere agencies, in the Southern States.

Among the ministers and members of the Methodist Episcopal Church, South, there were some whose loyalty to the Federal Government separated them from their brethren, and exposed them to persecution, and in some cases even expulsion, from that Church. There were also many members, whose separation from the Methodist Episcopal Church in 1845 was always deemed by them an injustice, which they had waited long to have redressed. These both sought to resume their place in the communion of the Church of their choice.

Another class was found at the South, whose claims could not be overlooked. A large and increasing number of Methodists from the North resided in the South, whose business pursuits and social *status* did not interfere with their devotion to the interests of their own Church. They had been, in many instances, offensively repulsed by Southern Churches, for the friendship of Southern Churchmen in many cases was conditioned upon a surrender of conviction, conscience, and personal independence of thought and action. Refusing these conditions, this class stood out in the world, uncared for by any pastor's oversight. From each of these classes enumer-

ated an earnest and continued cry was heard, "Come, help us!"

The Methodist Episcopal Church heard and answered that cry. Would she not have been recreant to duty had she hesitated to consider questions of ecclesiastical etiquette, and refused to cross an imaginary border line which slavery had prescribed?

The indications of the will of God, by the providential openings afforded, were almost as plainly expressed as when the Spirit said to Peter, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." And the results following are even more demonstrative in proof of this than the antecedent facts seemed to be peremptory in their demands for aid.

These statements furnish an answer to the inquiry, Why did the Methodist Episcopal Church enter and re-occupy the South? The narrative following will show what she has done for the South in six years, and at what cost. It will aim to answer fully other inquiries, such as, Should that Church now withdraw from the Southern field? or, Should she not occupy it, and extend her operations commensurate with her opportunity, ability, and obligations?

I. THE NEW WORK—EXTENT AND GROWTH.

The territory added to the area of the Methodist Episcopal Church by the re-occupation of the South exceeds eight hundred thousand square miles. The increase of population to which she has access is almost eight millions of souls. From this territory and population that Church was shut out for twenty years. Since 1864 this extensive field has been traversed yearly by her Bishops, organized, and supplied with men and means. The Annual Conferences formed, and the time and place of their first sessions, are given below.

1. Holston Athens, Tenn. June 1, 1865.
2. Mississippi New Orleans, La. Dec. 25-27, 1865.
3. S. Carolina Charleston, S. C. April 23, 1866.
4. Tennessee Murfreesborough, Tenn. Oct. 11-14, 1866.
5. Texas Houston, Texas Jan. 3-5, 1867.
6. Virginia Portsmouth, Va. Jan. 3-7, 1867.
7. Georgia Atlanta, Geo Oct. 10-14, 1867.
8. Alabama Talladega, Ala. Oct. 17-20, 1867.
9. Louisiana New Orleans, La. Jan. 13-18, 1869.
10. N. Carolina Union Chapel, N. C. Jan. 14-18, 1869.

The ministerial supply for these Conferences was furnished largely from within their own limits. A few chaplains remained after the Union army was withdrawn. Veteran preachers among the late slaves were prompt to offer their welcome services. In two or three States ministers of the Methodist Episcopal Church, South, were received. These all were supplemented by worthy men who were transferred from the older Conferences to direct and control the missionary work and the reconstruction of the Methodist Episcopal Church in the Southern States. These last numbered in all about fifty, who came from all sections of the Union, so that a very small draft was made upon the Church to supply the new work.

The Holston Conference began with about twenty ministerial members. The Mississippi Conference, then including the germs of the Louisiana and Texas Conferences, was organized with five members. The South Carolina Conference began with five. The Tennessee Conference commenced with less than twenty. Five more ministers were put down for the mission districts of Alabama and Georgia. With this force, and seventy-five preachers on trial, these Conferences commenced their first year's history.

The General Minutes for 1866 contained the following statistics: Mississippi, 2,216; Holston, 13,918; South Carolina, 2,791; Tennessee, 2,689; the Mission Districts of Alabama and Georgia, 4,000. Total, 25,614, exclusive of probationers.

Six years of labor produced an abundant increase. The one hundred and thirty traveling preachers had increased over four hundred per cent., numbering in 1871 six hundred and thirty; and the twenty-five thousand members had increased four hundred and thirty per cent., showing a total of one hundred and thirty-five thousand four hundred and twenty-four.

Of the traveling preachers two hundred and sixty are white, and three hundred and seventy are of African descent. The membership includes forty-seven thousand white people, and eighty-eight thousand four hundred and twenty-five of all other persons.

The number of white members is quoted from the statistical report of the Athens Convention of 1871. The number of white preachers is obtained from information furnished by secretaries of the respective Conferences, or others who know.

The general statistics hereafter given will be from the latest reports available. The General Minutes for 1871 was not published when this paper was written.

II. THE METHODIST EPISCOPAL CHURCH, SOUTH.

The most serious objections made to the presence of the Methodist Episcopal Church in the Southern States are heard from persons at the North. Southern people who know the facts never mention them now.

It is said that the large numbers reported as above are gathered by tearing down the societies of the Methodist Episcopal Church, South. But what are the facts? An answer is found in the statistics of that Church.

Their General Minutes for 1860 reported for twenty-four Conferences 626,060 members, including 171,857 "colored." Five years later, and before the organization of the first southern mission conference by the Methodist Episcopal Church, the General Minutes of the Church South report only fourteen Conferences. These in 1860 had reported 513,790, including 150,860 "colored." In 1865 they stand thus: Whole membership, 393,799, of which 81,169 are "colored." Thus giving a decrease of 50,300 white and 69,690 colored members for the previous five years, or from 1860 to 1865.

Of the ten other Conferences it may be fairly assumed that their decrease was not proportionately less, as their disturbed condition prevented some of them from meeting, and none of them reported their statistics for the year 1865. A diminution of one fifth of their entire membership is a moderate calculation, and easily demonstrable from their statistics, as officially recognized at the close of the war, and before the Methodist Episcopal Church had organized within the disputed territory.

Five years afterward the General Minutes of the Methodist Episcopal Church, South, for 1870, report for these same fourteen Conferences a white membership of 361,593, an increase in five years of 48,963. Whether these were gathered in from the world, or were saved from fragments of societies scattered abroad during the war, the fact is demonstrated that the presence of the Methodist Episcopal Church in their midst did

not prevent an accumulation of strength and numbers nearly equal in measure and quantity to that claimed at the period of their highest prosperity.

The entire statistics of the Methodist Episcopal Church, South, for 1860 and 1870 show more fully the same fact. These periods are indicated below by the double groups of figures following each class named.

Conferences, 24, 34; Bishops, 6, 10; ministers, 2,778, 2,912; white members, 454,203, 561,571. The colored membership cannot now form any part of comparative statistics for two reasons. In 1866 an unofficial yet very general consent was given by this Church for their colored membership to join the "African Methodist Episcopal Church." Houses of worship were allowed to pass into their hands, yet without legal transfer of title. And over one hundred thousand are claimed by the "African" Church to have been added to them thereby. After this a new line of policy was adopted, and in 1870 the General Conference of the Methodist Episcopal Church, South, provided for the organization of the "Colored Methodist Episcopal Church of America," which has now two Bishops and numerous Annual Conferences, claiming a communion of over one hundred thousand souls. The entire number of that class in the Methodist Episcopal Church is less than ninety thousand.

If, therefore, any purpose was contemplated to damage and tear down the Methodist Episcopal Church, South, that purpose has been signally defeated. If that Church feared any such result, that expectation has been agreeably disappointed. For here in plain figures are the unmistakable evidences of strength and prosperity to encourage its friends and to silence the disheartening prophecies of its foes.

A few thousands of the white members of that Church have chosen a more congenial home in the Methodist Episcopal Church. But their number has been made up fully by the thousands who went in an opposite direction, and now largely constitute the membership of the Baltimore and Illinois Conferences of the "Church South." Besides, in all the large Southern cities numerous members of the Methodist Episcopal Church are going yearly to reside, whose dominant purpose being to buy, and sell, and get gain, dare not join their own

Church. These become the adherents of that Church which can afford them the protection of Southern influence, and secure Southern trade.

The figures and facts thus furnished indicate that a healthy rivalry has sprung up, promotive of success, which may ultimately secure co-operative union between the two Methodisms throughout the entire continent and world.

III. OUTLAY, LABOR, FRUIT.

Assuming, with entire confidence, that the Methodist Episcopal Church in the Southern States has secured its present numerous ministry and membership by means every way legitimate, there remain two questions of importance to be considered and answered. What has it cost? And, also, Has the outlay been more or less productive than other missionary appropriations?

The expenditures for six years past within the ten Annual Conferences named already sum up as follows: Missionary Society, \$780,973; Church Extension Society, \$70,040; Freedmen's Aid Society, \$271,538; Sunday-School Union, \$11,890; Tract Society, \$6,000. Total, \$1,140,441.

Of this sum three fifths was expended in supporting preachers of the word of life. One hundred and fifty thousand dollars were invested in land and buildings for schools by the Freedmen's Aid Society. One hundred and forty thousand dollars were laid out for building houses of worship. One hundred thousand dollars were paid for the support of teachers, mainly under Dr. Rust's direction. The balance, or about forty thousand dollars, was paid out for papers, tracts, and books. Of this amount twenty-five thousand dollars were expended for the schools above-named. And only fifteen or sixteen thousand dollars were distributed among nearly one thousand Sunday-schools, during a period of six years, an average to each of two dollars and fifty cents annually. This summary is obtained by a careful examination of official statements up to October, 1851.

A practical, business-like view of the facts involved can be best presented by a few direct questions, with a full and frank answer to each.

1. What amount of ministerial work has been performed in return for the \$710,000 of missionary money expended?

The amount of labor performed by all the preachers in ten conferences within six years furnishes the answer required. For whatever additional amount for ministerial support has been raised among the people was all the product of the missionary outlay.

The first year one hundred and thirty preachers were employed; the second year three hundred and ten; the third, three hundred and ninety-one; the fourth, four hundred and seventy-five; the fifth, five hundred and forty-five; and the sixth, six hundred and thirty. Each unit of these numbers represents one year of ministerial labor. The sum of them is two thousand four hundred and eighty-one. This, divided into \$710,000, gives an average cost to the missionary fund for each preacher of \$286 17½ per annum. The labor performed is, in other words, that of four hundred and thirteen preachers for six successive years.

Surely there were no lucrative salaries expended on inefficient men, but rather a generous appropriation, most economically disbursed, in aid of a large number of missionary presiding elders, pastors, and preachers, the extent of whose labors, and the rich fruit following, must command the admiration and continued patronage of the Church, while it may well challenge comparison with any department of the missionary field.

2. What amount of educational work has been done for the \$100,000 laid out by the Freedmen's Aid Society?

The first establishment of educational institutions by that Society was in 1866. Five full years have been occupied in this department. An average of ninety teachers has been employed yearly for five years. One hundred thousand of dollars distributed among them would be an average of two hundred and twenty two dollars a year, or eighteen dollars and one half per month. Was ever so small a sum of money productive of so large an amount of labor? The names of these missionary educators constitute a roll of honor of which the Church may well be proud. Verily, they have not here their reward. But for the information of the Church a list of all their names should be appropriately given in the annual

reports of the Freedmen's Aid Society. It is an element of Church history that cannot be well dispensed with.

3. What have the ten Conferences to show for the \$140,000 laid out to buy and build houses of worship at the South?

Facts as well as figures constitute the answer to this question. The appropriations were made by hundreds of dollars more frequently than by thousands. In many instances, one hundred dollars in money often secured twice that amount in lumber and as much more in labor; so that at the very first Conferences following such appropriations they would report church property of fivefold the money value expended. This explains, in part, the wondrous increase in the value of church property that will appear. Besides, the Government gave frequently two, and five hundred dollars in single instances, to aid in erecting houses, on condition that they might be used for Bureau Schools.

All these contributions by the people and gifts from the General Government were caused by the appropriations of the Church. The aggregate value tells what there is to show for the \$140,000.

Before presenting a statement respecting the ten Conferences the statistics of one will be of special interest taken alone. The Louisiana Conference had appropriated to it from the Church Extension Society, for 1869-70, the sum of \$4,600. During the year 1870 alone, the Churches of that Conference raised by contributions \$11,500 for church building, and more than that sum for their pastors and presiding elders.

Again, the total value of church property reported by that Conference for 1870 was \$180,930. Deduct from this the value of three houses in New Orleans not claimed by the Methodist Episcopal Church, but held by local trustees under military orders Nos. 32 and 119 for 1865, issued from head-quarters February 6 and November 18, and there then remains a balance of nearly \$140,000, or a sum equal to the whole amount expended by the Church within the limits of ten Annual Conferences during a period of six years ending 1870.

Finally, the church property within the limits of the nine other Conferences—Alabama, Georgia, Holston, Mississippi, North Carolina, South Carolina, Texas, Tennessee, and Virginia, is reported as more than \$750,000. And this vast sum

is the net profit on an investment of less than one fifth that sum, which has, however, realized during six years of comparative peace and prosperity the increased value common to all southern property.

4. What is the present value of the real estate owned and occupied by the literary institutions within these Conferences, upon which the Freedmen's Aid Society has expended \$150,000?

The answer to this question is furnished by a special report made to the writer by Dr. Rust. The amount of property in each of the Conferences is stated thus:

Alabama, \$10,000; Georgia, \$14,000; Mississippi, \$15,000; Louisiana, \$42,000; Virginia, \$25,000; South Carolina, \$17,000; Tennessee, \$40,000; Holston, \$3,000 — Total, \$166,000.

In the "3d" answer of this statement it is assumed that the "ten Conferences" received the entire seventy thousand dollars given by the Missionary Society for building churches at the South. As a portion of that sum was appropriated to other Conferences at the South, a margin is left to offset any appropriations possibly omitted in the statement herein given. And therefore the substantial accuracy of the exhibit will be guaranteed, so far as the general footing of the figures is concerned. It is proper here also to say, that as the Lexington Conference was organized within the limits of the Kentucky Conference, on territory that was occupied long before the war, it is not included in this paper. From 1865 onward is the period under consideration. Territory entered and occupied since then only is included.

IV. BENEVOLENT COLLECTIONS.

This exhibit needs one other feature to be complete. That will be given in answer to the following inquiry: Have the recipients of this generous expenditure of money made any returns to the general fund of the Church? or have they been selfishly absorbing the revenues that others have supplied?

The collection for Conference claimants and for the American Bible Society are not estimated, because these do not reach the denominational treasury. The contributions to the Freedmen's Aid Society are also omitted, because only recently

made one of the regular collections. But the collections within the Conferences, during the six years since 1865, for the Missionary and Church Extension Societies, Sunday-School Union and Tract Societies are included in the following summary:

The Freedmen, as reported by Dr. Rust, have contributed for tuition and board to the funds of the Aid Society in five years, \$25,000. The loans returned to the Church Extension Society amounted to \$1,500 prior to 1870.

The total of all the collections from 1866 to 1871 for the four societies above named is \$44,300. This last sum is only an average of about \$723 for each Conference. But the grand total of money returned to the Church fund is the very considerable sum of \$69,900.

Leaving out the \$25,000 just named, the balance (\$4,490) is greatly in excess of any thing ever received for missionary Conferences during the first six years of their history, in the home or foreign field now occupied by the Methodist Episcopal Church or any other denomination of Christians.

Besides, the net increase of value of church property (\$750,000) is \$40,000 more than the missionary outlay. And that forty thousand dollars offsets the total outlay of the Freedmen's Aid Society, Sunday-School Union, and Tract Society, for books, tracts, and papers for the literary institutions and Sunday-schools of ten Conferences.

The financial exhibit may be put into a sentence: The cash outlay is more than offset by the property assets, leaving more than one hundred and thirty-five thousand souls in Church membership, with nearly one hundred thousand children in Sunday-school, under the care of five hundred pastors, raised up with the work, as the net gain on six years' labor.

V. OTHER MISSIONARY WORK.

Any comparison between these late "Mission Conferences" and the Foreign Work becomes a contrast of remarkable features. Not to the disparagement of the noble foreign missionary field, the peculiarities of and embarrassments of which are duly appreciated, but most certainly in vindication of the former, and in demonstrating its claims on the confidence and

patronage of the Church even in larger measures than have yet been bestowed upon it.

For a long series of years the foreign missions of the Methodist Episcopal Church have been liberally sustained. More than four millions of dollars have been carefully expended. Twice as many ministers have been taken from the old home Conferences for that field than have been transferred to the South. And what have been the results in members added, property secured, and revenue returned?

The latest statistics give the membership thus: Liberia, 1,768; South America, 143; China, 931; Germany and Switzerland, 5,812; Denmark, 219; Sweden, 1,326; Norway, 656; India, 468—Total, 11,323.

The value of church property—total, \$482,332. Contributions to benevolent objects—total, \$86,536. Of this last sum, India reports eighty-one thousand five hundred and seventy-two dollars, which includes large “grants of aid” for schools, by the Indian Government. Germany and Switzerland send four thousand nine hundred and fifty-four dollars. Liberia reports ten dollars. To the other missions no amount is credited. The aggregate value of church property and revenue for six years past is \$568,868. Allowing the utmost margin for the amount of all their collections prior to 1866, three quarters of a million would cover the sum total.

But during the twenty years prior to 1870 the foreign missions have cost the Church over three millions of dollars. During the years 1866–1871, the disbursements by the Missionary Society for that field amount to \$1,319,399. This is nearly twice as much as was expended in the “ten Southern Conferences” during the first six years of their existence, where there are three times as many ministers to support, and more than ten times as many Church members to supply with the word of life, most of whom were recently in almost a state of pagan ignorance respecting the letter of divine truth.

It is agreed by all that the necessities and the embarrassments of the foreign field demand this measure of support, and more if it could be obtained. But shall that liberality which necessity and embarrassment commands be withheld from the South, where the largest successes and the grandest opportunities invite and encourage missionary labors?

VI. BORDER CONFERENCES—ENLARGEMENT.

The result immediately reached, as given in previous details, are yet more significant and valuable when summed up and joined with other results following indirectly in their train.

The Conferences under notice particularly do not comprise the whole of the Methodist Episcopal Church in the Southern States. For from the beginning, and without interruption by the untoward events of 1844, '45, that Church has had several Annual Conferences occupying the States of Delaware, Maryland, Virginia, Kentucky, and Missouri, known as the "Border Conferences." They extended to the then recognized limits which slavery indicated as the southern boundary of that Church.

Being then on the frontier of disputed territory, and bearing the brunt of Southern antagonism, these Conferences did well to hold their own, and gain a small per centage yearly. But it was a constant warfare, in which many of the preachers had to "endure hardness, as good soldiers of Jesus Christ." Not figuratively, but literally could they say, "In perils by mine own countrymen, in perils in the city, in perils in the wilderness, in perils among false brethren, in weariness and painfulness, in watchings often." Even life itself was periled and lost in that field.

But when the forward movement of the Methodist army was made, which literally carried the missionary army "into Africa," the old "Border men" were relieved of the duty of mounting guard daily in the face of the foe. The men of the Mission Conferences held that line, now advanced, yet with increased burdens and perils, and at once, the "Border" Conferences expanded, advancing rapidly in numbers, power, and wealth.

Their improvement of opportunities and condition, afforded partly by the presence and influence of the pioneer forces that moved southward from Virginia to Florida, and from St. Louis to the Gulf of Mexico, was wonderful, and it is not an unwarrantable assumption to say, that if the late "Mission Conferences" were not where they are, the late "Border Conferences" would not be what they are in numbers and power for good. If, however, all this theorizing is set aside as mere

speculation, the grand facts remain, which all will agree are sufficient grounds for congratulation and thanksgiving.

The following table of statistics exhibits the strength of the "Border Conferences" in 1865, when the Southern mission work was organized, and gives the increase after five years' labor under the more favorable auspices of freedom and peace. The statistics are limited to the actual number of members, Sunday-school children, property, and benevolent collections, omitting those for Conference claimants and Bible Society.

Baltimore and East Baltimore, that is, the Maryland part of both, are joined in 1870. Philadelphia, in part only taken in 1866, is found in Wilmington. Missouri and Arkansas are found in Missouri and St. Louis, and Kentucky is found in Kentucky and Lexington Conferences:

1866.	Members.	Scholars.	Church Property.	Collections.
Baltimore	12,037	12,428	\$675,200	\$18,384
Delaware	7,501	4,332	85,653	594
East Baltimore	9,444	11,040	443,500	9,390
Kentucky	5,795	3,031	76,450	659
Missouri and Arkansas ..	9,638	8,189	278,975	3,318
*Philadelphia	17,876	18,604	638,900	12,576
West Virginia	14,164	11,610	232,255	4,049
Washington	11,349	5,551	149,760	284
Total	87,804	74,785	\$2,580,693	\$49,254
1870-71.				
Baltimore	26,935	30,217	\$2,251,200	\$35,765
Delaware	10,017	5,454	154,675	500
Kentucky	14,721	8,258	366,750	1,993
Lexington	4,813	1,515	72,600	164
Missouri	13,244	10,661	270,260	2,017
St. Louis	14,447	10,563	404,313	3,390
West Virginia	22,965	18,871	447,200	3,369
*Wilmington	21,217	22,771	1,069,611	7,441
Washington	21,450	10,663	373,833	1,324
Total	149,809	118,973	\$5,410,442	\$55,963
" in 1866	87,804	74,785	2,580,693	49,254
Increase	62,005	44,188	\$2,829,749	\$6,709

The congeniality of the South, and the capability of its soil, morally, for the production and development of societies in connection with the Methodist Episcopal Church, is placed beyond all question by these statistics. The increase in membership since 1866 gives a per centage by States as follows:

Delaware, 20 per cent. ; Maryland, 25 per cent. ; Virginia, 64 per cent. ; Kentucky, 232 per cent. ; Missouri and Arkansas, nearly 200 per cent. ; while the Delaware and Washington Conferences respectively gain 33 and 90 per cent. Finally, the astonishing increase in the value of church property, from two and half millions of dollars to nearly five and a half millions, is a sufficient reason for the small increase in the sum of their benevolent collections.

The conclusion naturally following this series of statements can only be an inevitable and universal conviction that the re-occupancy of the Southern States by the Methodist Episcopal Church has been an advantage to it "much every way." The nineteen Conferences now organized, are not remote colonies, burdening and embarrassing the present body, but integral members of the one grand Church, already adding largely to her material wealth, and even now taking their places promptly with the other Conferences as sources of revenue for benevolent objects generally.

VII. THE NINETEEN SOUTHERN CONFERENCES.

There are now recognized in our General Minutes seventy-two Annual Conferences. More than one fourth of these are Southern Conferences. Their relation to the whole Methodist Episcopal Church, numerically and substantially, has not been fully realized. It may be partially understood by grouping their traveling preachers, membership, property values, and prospective representation in one statistical table.

Henceforth they are one in interest as well as locality. Being within the territory occupied in common by the two Methodisms, the surroundings of these nineteen Conferences differ essentially from those of all others.

How to adjust their movements so as best to meet peculiar antagonisms, overcome southern sectional jealousies, and harmonize discordant forces in the direction of ultimate Methodist unity, constitute so many difficult problems, which they especially, if not exclusively, are called upon to solve. And being thus one in their local surroundings, denominational interests, and future destiny, their natural tendency will probably be to unite in counsel and combine in action. Not, however, to the

extent of an offensive sectionalism, but only after the manner in which other groups of Conferences combine for the promotion of neighborhood interests.

Hereafter there is a South as well as a North, an East, a West, and a "great North-west" in the realm of American Methodism. To ignore these geographical outlines is the merest affectation of an impossible generalization of interest, and a special attention to local Conference demands is in no way obnoxious to the most catholic devotion to the Church. Observe now the peculiar facts of the following table of partial statistics :

	Members.	Property.	Trav. Preach.	M. Del.	L. Del.
1. Alabama	*13,500	*\$30,000	60	1	1
2. Baltimore	26,935	2,251,200	187	6	2
3. Delaware	10,017	154,675	48	1	1
4. Georgia	*17,000	*60,000	70	2	2
5. Holston	20,798	151,970	86	3	2
6. Kentucky	14,721	366,750	94	3	2
7. Lexington	4,836	96,200	17	1	1
8. Louisiana	8,283	180,930	57	2	2
9. Mississippi	25,620	86,645	55	1	1
10. Missouri	13,244	270,260	98	3	2
11. North Carolina....	4,038	12,360	19	1	1
12. South Carolina....	22,702	101,610	87	2	2
13. St. Louis	14,447	404,313	155	4	2
14. Texas	*10,000	*50,000	64	2	2
15. Tennessee	9,069	114,315	75	2	2
16. Virginia	4,415	142,550	42	1	1
17. West Virginia	22,965	447,200	117	3	2
18. Washington	21,450	373,833	98	3	2
19. Wilmington	21,217	1,069,611	117	4	2
Total	285,257	\$6,364,422	1,546	45	32

The showing thus tabled may be briefly stated in words. The Methodist Episcopal Church in the Southern States embraces one fourth of her entire membership ; almost one fifth of the houses of worship (or 2,405 out of 13,373;) more than one sixth of the traveling preachers ; nearly one sixth of the Sunday-school children, and more than one tenth of the Church property, (or over six millions.) The benevolent collections are more than one twelfth of the yearly revenue of the Church, and rapidly increasing. The ministerial delegates from the South to the next General Conference will be nearly

* Estimated.

one sixth of that body, and their lay delegates will be quite one fourth of the entire lay representation.

With this summary the historic narrative closes. It has been of necessity a plea and a defense, because the right to exist is denied to these societies by the "Church South," and has been questioned by some at the North. Moreover, the character of their work was mistaken and misrepresented even in the house of their friends. Uninformed as to the strength, effectiveness, and growing prosperity thereof, some were so unreasonable as to suppose that a large portion of the work might even now be suspended or given up wholly.

To meet these questionings it has been shown that the presence of the Methodist Episcopal Church in the South was demanded by every consideration of duty to God and man. Financial objections have been met by an array of facts and figures demonstrating unparalleled profits on investments made in church property, and also showing the small cost of the immense amount of missionary labor done. Questions of ecclesiastical etiquette have been dwarfed into utter insignificance in the imposing presence of hungry millions perishing for want of knowledge and crying for the bread of life. Alleged damage done to a sister Methodism is contradicted by its improved condition and growing prosperity, while the enlargement of the late Border Conferences, and the growth of the others aggregate a wealth of numbers, substance, and ecclesiastical power which make it as impossible as it would be impolitic to debar the Methodist Episcopal Church in the Southern States from a position and a portion with the more venerable and highly-honored members of the family.

CONCLUSIONS SUBMITTED.

The Methodist Episcopal Church in the Southern States has become an established fact. Expulsion by its enemies, or removal by its friends, is absolutely impossible. Such an exodus will never furnish a chapter of future American history.

If the entire ministerial force that was sent to the South should be withdrawn from the late Mission Conferences it would take away about fifty persons. Five hundred and eighty of their traveling preachers have grown up with the

work. Many of them are natives of the South, and a large majority of these were bondmen, who have paid their footing at a price of unrequited labor and long years of suffering that must foreclose all questionings as to their absolute right to stay.

And the recent elevation of these last named from chattelhood to manhood, with their subsequent ordination to the Christian ministry by the Methodist Episcopal Church, are reasons for her continuance among them which should silence all gainsaying. They are the Divine sanction, written in unmistakable characters, authenticating the apostleship of the laborers who were sent to the Southern field. "If (we) be not apostles unto others, yet doubtless (we are) to you: for the seal of (our) apostleship are ye in the Lord." Will the Church disturb or break that seal? Shall their parchments be dishonored or torn to tatters? Who dares so to advise?

Nor these alone. The one hundred and thirty-five thousand members in full communion, the tens of thousands of probationers, and the vast multitude who attend upon the ministry of the Methodist Episcopal Church, are so many additional unanswerable arguments against its removal in whole or in part, and in demonstration of the impossibility of its being expelled from even the remotest part of the South. The old obsolete idea of colonizing the whole slave population of the United States on the shores of Africa was not more preposterous than is such a proposition.

As supposed transient occupants of the extreme South for mere personal, political, or sectional purposes, the ministry of the Methodist Episcopal Church has been by other Churches there assailed, stigmatized, despised. That misapprehension, and its unseemly exhibitions, must pass away entirely before the demonstration of a permanent occupancy for the achievement of a grand Christian missionary purpose such as is now developing in the seventh year of its history: a purpose which indicates its purity of motive in not settling down amid established Southern Churches—not seeking merely to build on their foundations—not reaping their rich harvest-fields—but in doing the drudgery of pioneer work, breaking up fallow ground in the interior, preaching the Gospel to the poor.

Very slowly, perhaps, will this vindication be recognized. Some prominent ministers, self-appointed representatives of Southern sentiment, yet affect to despise and frown down these efforts. They still pass by on the other side, or look the other way, to prevent even personal recognition of the laborers. Their straightened spinal column and distorted visual action must be a severer tax on their own muscle and nerve than it is damaging to their supposed rivals. But there is behind them a change going on in public sentiment among their own friends which these gentlemen must recognize, or it will yet ignore them. That change has the following groundwork.

The immense capital of the Methodist Episcopal Church at the South embraces not only a numerous communion and wealth of property, but also an increasing power of public sentiment. Whatever benefits a class, especially the lowly in society, is a blessing to the community. Sooner or later it must be acknowledged; and the work of six hundred and thirty traveling preachers, even in the extreme portions of the most jealous Southern communities, is a grandly cumulative power which cannot be hid from the dullest and most jaundiced vision. Even now men of standing in Southern society, of other Churches, and of no Church, frankly admit their power for good, and also begin to query why it is that any Church, especially the "Church South" should antagonize the mission of the Methodist Episcopal Church.

The success of that mission thus far has been the result of the wise and generous policy of the parent body domiciled at the North. And in order to the continued and fullest success in the sphere of the new Conferences, it would seem reasonable that the same policy be continued yet other years. If thrown upon their own resources too soon, these Conferences may not hold their own amid the adverse and powerful influences arrayed against them. The late "Border Conferences," to a greater extent may be able so to do. And these also, in a few years, will develop the same measure of self-support.

The conclusions arrived at by the Convention of Southern preachers and laymen are pertinent to this argument. That Convention was held in Athens, Tenn., June 15-19, 1871. It was composed of fifty-one ministers and twenty-three laymen,

representing nine Annual Conferences, and they were unanimous in the judgment that the following three measures were necessary, and would be adequate, to meet the demands of the Church in the extreme Southern States :

1. *Enlarged appropriations.* Not to increase the pay of any laborer, but to multiply laborers. The work now under culture, they say, is but a tithe of the open fields. They propose to diminish local appropriations yearly, and withhold aid entirely as soon as practicable, to start new missions. In this way their appointments have so rapidly increased. But this process is too slow to keep up with the opportunities that offer on every hand. Not one class, but all classes of persons are accessible, especially in remote, unoccupied inland neighborhoods.

The Gospel, in its simplicity and power, is unknown to thousands both white and black. Neighborhoods are spoken of by these laborers in that part of the South where children grow to maturity without an opportunity to hear the word of God or attend Protestant worship. And as far as efforts have been made among them by a few occasional services, the avidity with which they listen to and welcome the truth was matter of wonder and joy to the preachers.

2. *More ministerial transfers.* The small number of these during six years past has been noted already. One fifth of them have returned. Their effectiveness is matter of history. A few more of the same sort, who will abide, would be more than welcome. Why may they not be had? Are none willing to come? Is life deemed less secure? Exceptional localities there are of great peril. For these heroic men will be raised up providentially. Elsewhere the most salubrious climate generally is found. Thus these Southern laborers canvass that question.

Transfers of superior ability are demanded. The average ability of six hundred ministers, with so few men of education, and so many unlettered ones, is very moderate. Every valuable addition increases the average of power. In a most eminent degree is this true of men of African descent, with education, who may thus be introduced into the extreme Southern field. But an increase of transfers would necessitate an enlargement of appropriations to sustain them a few years.

3. *Episcopal oversight by resident bishops.* The necessity for this, and its benefits, were supposed to be so obvious that no argument was deemed necessary to demonstrate it. The language of the writer was unanimously adopted by the Athens Convention without discussion, and is reproduced here :

Whereas, within the limits of our (ten) Annual Conferences the entire College of Bishops of the Methodist Episcopal Church, South, are all resident, and actively engaged in promoting the interests of that Church among the white people of the South; and whereas there are also bishops of three Methodist bodies (African Methodist Episcopal Church, Zion African Methodist Episcopal Church Connection, and Colored Methodist Episcopal Church of America) of the people of African descent busy at work within the same limits among their own people; and whereas our own bishops, because few in number, residing at a great distance from us, and seriously overtaxed with labor, are able only to spend a few days annually with us; therefore,

Resolved, That we ask of the ensuing General Conference to consider the propriety of such an increase of the Episcopal Board, and such a distribution of their residences, as shall give to our vast territory, and large and rapidly increasing communion, more of the personal presence and valuable influence of our bishops.

Compliance with this request may perhaps be assumed as a probable event. Then the proportion of episcopal residences to be located within the Southern States might be determined by the number of Annual Conferences, their area, and the facilities for travel. There are now more than one fourth of the Annual Conferences in the South, nineteen out of seventy-two. Their area is eight hundred and fifty thousands of square miles, or more than one third of the country within the bounds of organized Annual Conferences, which is two million three hundred and eighty-eight thousand eight hundred and eighty-nine square miles. As the facilities of travel southward are not equal to the other sections of the nation, more time is needed to travel the same distance.

If the number of Conferences determine the question, one fourth of the bishops will reside south of Mason and Dixon's line. If the area to be traveled determine it, then one third of the bishops will reside South. And if the Board of Bishops for the next quadrennial period shall number twelve or sixteen in all, three or four will probably choose to dwell in the South. Supposing one, as now, to reside at Baltimore and one at St.

Louis, there would be two who would be made gladly welcome to a home within the limits of the late Mission Conferences. And such an arrangement, if possible, would inaugurate a new era in the history of the Church in the Southern States, whose sequel, four years hence, no anticipations can adequately portray.

If, however, these three measures are not adopted, and the same relation is maintained between the Northern and Southern Conferences of the Methodist Episcopal Church that now exists, the embarrassments of the latter will be a serious detriment to any such success as the first six years' labor was crowned with. What are these embarrassments? The question is answered frankly.

At present the entire Episcopal Board, the Benevolent Agencies, and Publishing Centers are all domiciled at the North. Their remoteness from the latest organized Southern Conferences makes these, geographically, remote colonies. The ministers transferred there, if poorly sustained by the home authorities or funds, in many cases return after a very few years. Episcopal visitations are too much after the model of foreign travelers in haste to be at their far-off homes again. Permanency of organization is hindered thereby. Every thing has the semblance of mere experiment. The Southern people regard these transient itinerant ministers and the flying angels of the general superintendency as merely a corps of observation, which may or may not dwell in their midst. Even those who abide are regarded as having not quite stayed their time out. Under these circumstances the Methodist Episcopal Church in the Southern States must remain for indefinite years unrecognized as an established institution of that country.

So they judge who at this period are assigned to duty in the South. They earnestly desire the eye and ear of their brethren who dwell at the centers of influence and direct the forces of the Church under God. This paper is prepared in that behalf. It purports to furnish ample reasons for the action desired on behalf of the Methodist Episcopal Church in the Southern States.

ART. VII.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

American Quarterly Reviews.

- AMERICAN PRESBYTERIAN REVIEW**, October, 1871. (New York.)—1. Faith, its Place and Prerogative. 2. The Hebrew Bible: together with Biographical Sketches of Professors Henry B. Mills, D.D., and Rev. James E. Pierce. 3. The Authority of the Old Testament as a Rule of Duty. 4. Term-Service in the Eldership. 5. The Judicial Trial of Jesus. 6. The Antagonisms, Perils, and Glory of the Spiritual Philosophy. 7. The Epistle of Barnabas. 8. Explorations in Palestine. 9. Recent Arabic and Hebrew Literature. 10. Charles Scribner.
- BAPTIST QUARTERLY**, October, 1871. (Philadelphia.)—1. Church Finances. 2. Pastoral Authority. 3. Preparation of the World for the Introduction of Christianity. 4. The Lively Experiment. 5. The Antiquity of Man. 6. The First Formation of Independent Churches. 7. Exegetical Studies.
- BIBLIOTHECA SACRA, AND THEOLOGICAL ECLECTIC**, October, 1871. (Andover, Mass.)—1. Prehistoric Literature. 2. Revelation and Inspiration. 3. Instinct. 4. The Divine Agency in the Establishment, Administration, and Triumph of Christ's Kingdom. 5. The Three Fundamental Methods of Preaching—The Writing of Sermons. 6. Reply to Dr. Fiske on Romans v., 12-21. 7. Perkins's Tuscan Sculptors.
- CHRISTIAN QUARTERLY**, October, 1871. (Cincinnati.)—1. The Genuineness and Authenticity of the Gospels. 2. Is the Jewish Sabbath now in Force? 3. "Classic Baptism." 4. Gift of the Holy Spirit. 5. Wuttke on the Ethics of Clothes. 6. Outlines of History of Immersion and Sprinkling. 7. The Nature of the Office of the Presbytery.
- NEW ENGLANDER**, October, 1871. (New Haven.)—1. The Poetry of William Morris. 2. Christianity in its Progressive Relations. 3. The Ground of Confidence in Inductive Reasoning. 4. Cultis Ventris. 5. Yale College—Some Thoughts Respecting its Future. Fifth Article. 6. The Theory of the Extinction of the Wicked. 7. Rothe on Revelation and Inspiration. 8. Railways and the State.
- NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER**, October, 1871. (Boston.)—1. The Future of American History. 2. The Broomfield Family. 3. The Pennington Family. 4. Record Book of the First Church in Charlestown. 5. Local Law in Massachusetts, Historically Considered. 6. Browne Family Letters. 7. The Winslow Family. 8. Descendants of Jonas Deane, of Scituate, Mass. 9. Notes on Early Ship Building in Massachusetts. 10. Reminiscences of an Octogenarian. 11. Thomas and John Lake. 12. William Vaughan and William Tufts, Jr., at Louisbourg, 1745. 13. Rev. Nathaniel Gookin, of Hampton, N. H. 14. Memoir of David Reed. 15. William Duane and the Philadelphia Aurora.
- NORTH AMERICAN REVIEW**, October, 1871. (Boston.)—1. Volcanism and Mountain-Building. 2. The Regeneration of Italy. 3. The Misgovernment of New York—A Remedy Suggested. 4. Language and Education. 5. French and German Diplomacy after Sadowa.
- THEOLOGICAL MEDIUM, A CUMBERLAND PRESBYTERIAN QUARTERLY**, October, 1871. (Nashville, Tenn.)—1. Circumcision—The Token and Seal of the Abrahamic Covenant. 2. Divinity of Christ. 3. A Call to the Ministry. 4. The Works of Philip Lindsay, D.D. 5. The Office of Ruling Elder in the Church. 6. Practical Theology—Entering upon the Ministry. 7. Doctrinal Declaration.
- QUARTERLY REVIEW OF THE EVANGELICAL LUTHERAN CHURCH**, October, 1871. (Gettysburg.) 1. New Obedience. 2. The Religious Training of the Children of the Church. 3. The Apocalypse of St. John. 4. Church Problems Solved by History. 5. Papal Infallibility. 6. Literary Intelligence.

The Quarterly of our American Lutheran Church under its new editors is decidedly improved in form, scholarship, and

ability. The third article is a translation from the French of the eminent biblical scholar Reuss. It is an essay upon the Apocalypse, giving a very keen analysis of its contents, and a professed solution of its meaning. It mainly coincides with the solution made familiar to American scholars in Professor Stuart's Commentary, but stripped of the guise by which the American professor endeavored to remove the destructive consequences of the scheme. Really it not only makes the Apocalypse a false prophecy, but, in view of the very conclusive proof existing that the Apostle John is its author, it shakes to the foundations all apostolic authority in the matter of faith.

The assumptions are that the Apocalypse was written in the reign of Galba, the successor of Nero; that Nero is the beast of seven heads and ten horns; and that the Apocalyptic predicts that, in forty-two months from date, both Nero and the city of Rome (under the name of Babylon) shall be destroyed by the personal advent of Christ, coming to establish the millennial kingdom of saints in resurrection. The Apocalypse is then nothing more than a very elaborate expression, constructed by the Apostle John, of the notion of the Apostolic Christians, that the second advent was close at hand. In it John announces, in the reign of Galba, that Christ will reappear in three years and a half. The following extract will illustrate these points:

"The Apocalypses of Daniel, Enoch, and Ezra pursue the same chronological method, in counting likewise series of kings to set the reader right in reference to dates. Five of these kings have already died, (v. 10;) the sixth is reigning at the very moment. The sixth emperor of Rome is Galba, a man seventy-three years old when he ascended the throne. The catastrophe, in which the city and empire are to be destroyed, will take place in three years and a half, as before declared. For this only and simple reason the series of the emperors will have but one more after him who is then reigning, and this one will reign but a short time. The author does not know him, but he knows the relative duration of his reign, because he knows definitely that Rome will perish in three years and a half, not to rise again.

"Afterward an eighth emperor will come, who is one of the seven, and who is, at the same time, the beast that was, but is not at this moment. John means, consequently, one of the preceding emper-

ors, who will come a second time, but as Antichrist; that is to say, invested with all the power of that demon, and with the special intent to make war on the Lord. As it is said that he is not at this time, but was already, he, therefore, must be one of the first five. He has received a deadly wound in times of old, (chap. xiii, 3,) so that his coming back is somewhat miraculous. It is therefore neither Augustus, nor Tiberius, nor Claudius, none of whom lost his life by a violent death, and of whom, moreover, nobody will think, because not hostile to the Church. This last argument will also exclude Caligula. There remains but Nero, and all circumstances combine to point him out as the personage so mysteriously designated. As long as Galba was reigning, and long afterward, people did not believe Nero dead; he was said to be somewhere concealed, and prepared to come back to avenge himself on his enemies. The Messianic notions of the Jews, of which a vague knowledge had reached the West, according to the testimony of Tacitus and Suetonius, commingled with these expectations, and suggested to credulous persons the opinion that Nero would return from the East to conquer his throne with the assistance of the Parthians. Several false Neros presented themselves, (Suetonius, *Ner.*, 40, 57; Tacitus, *Hist.*, i, 2; ii, 8, 9; Dio Cassius, *lxiv*, 9; Zonaras, *Vita Tit.*, p. 578; Dio Chrys., *Or.* 20, p. 371, D.) These popular fancies spread also among the Christians. The Apocalypses refer incessantly to them, (Visio Jesaj. *Æthiopica*; *Libri Sibyll.*, iv, 116; v, 33; viii, 1-216;) and the Fathers of the Church attest that for several centuries they were not forgotten, (Sulpit. Sever., ii, 367; August., *Cir. Dei*, xx, 19; Lactant., *Mort. Persec.*, c. 2; Hieron. *ad Dan.* xi, 28; *ad Esaj.* xvii, 13; Chrysost. *ad 2 Thess.* ii, 7.)

“Finally, to render our proofs more conclusive, we remark that the name of Nero is, so to say, written at full length in our book. It is contained in the number 666. The mechanism of the problem reposes on one of the cabalistical contrivances used in Jewish hermeneutics, and which consists in calculating the numerical value of the letters of which a word is composed. This proceeding, called *Ghematria*, or geometrical, that is, mathematical, and used by the Jews in the interpretation of the Old Testament, has given much trouble to our scholars, and led them into a labyrinth of errors. All ancient and modern alphabets, all imaginable combinations of numbers and letters, have been tried. It is known that interpreters have believed, and sincerely maintained, that nearly all the historical names of the past eighteen centuries have been pointed out by this number. They have severally found in it Titus Vespa-

sianus and Simon Gioras, Julianus the Apostate and Genseric, Mohammed and Luther, Benedict IX. and Louis XV., Napoleon I. and the Duke of Reichstadt; and we could enjoy ourselves in finding the names of contemporaries, yea, our own. After all, the enigma was not so difficult, though exegesis has solved it only in our day. I can claim the honor of having first found the solution, although several German scholars have found it soon after me and without knowing my solution. The *Ghematria* is a Hebrew art. It is by the Hebraic alphabet that the meaning of the number will be found. One will read כתר קרר, Neron Cæsar: $50 \times 7 + 200 \times 7 + 6 \times 7 + 50 \times 7 + 100 \times 7 + 60 \times 7 + 200 = 616$. It is most remarkable that there exists a very old manuscript which substitutes the number 616 for 666. This reading must proceed from a Latin reader of the Apocalypse, who also had found the solution, but who pronounced *Nero* as the Romans did, while the author pronounced *Neron* with the Greeks and Orientals. By cutting off the final Nun the name has only a numerical value of 616."

The apocalyptic text, however, and the history of Nero, vary in a very important particular. The beast is wounded to death, and rises again from the dead; but Nero was held by rumor not at all to have been slain, and the popular expectation implied not a resurrection but a re-appearance. Alford says, "The first who mentions the idea of Nero returning from the dead is Augustine. But it is observable that Augustine does not connect the idea with the Apocalypse. This is first done by Sulpitius Severus, and completed by Victorinus, whose very words betray the origin of the idea having been from the passage itself." The overwhelming evidence is that the Apocalypse was written, not in the time of Galba, but of Domitian, five reigns later; consequently, if the heads were the Roman Emperors there must have been more than *five* that *are fallen*, and the *one* that *now is* could not have been Nero. The entire picture of the Seven Churches of Asia in the earlier chapters of Revelation indicates a later age than that of Nero, almost within the life-time of Paul. The attempted proof of an earlier date from the symbolic introduction of Jerusalem in chapter xiii has no value, and the attempted proofs based on the allusions in the sacred text to the state of persecution existing disprove the earlier and demonstrate the later date. The whole Neronic theory we consider as very dangerous were it not palpably false.

The discovery of the number 666 in the Hebrew Nero Cæsar avails nothing. There is no difficulty in adjusting any number of names to the number, and none is of any value unless sustained by some early authority, as *Lateinos* by Irenæus and Hippolytus.

BIBLICAL REPERTORY AND PRINCETON REVIEW, October, 1871. (New York.)—1. Introduction to a New System of Rhetoric. 2. The Life and Letters of Frederick William Faber. 3. Future Retribution. 4. Plan in History. 5. The Wine of the Bible, of Bible Lands, and of the Lord's Supper. 6. Church Action on Temperance.

The Article on the Wine of the Bible, so far as we can see, demonstrates that the distinction between the harmless and harmful sort of wines in the New Testament is unsustainable. We were inclined to say that we wish it could be answered, though what answer there is we do not know. But this much we must maintain, that the throwing odium on the men who lay open to view the truth as it is, is itself a wickedness. We must not undertake to lie for God, or for morality, or for righteousness' sake. It is a hideous contradiction to base morality upon an immoral ground.

Mr. Beecher in his "Life of Christ" yields the point that we must not assume or maintain that the wine of Christ's miracle was unintoxicating when taken in excess. He quotes the "Congregational Review" as saying, "the biblical scholars of Andover, Princeton, Newton, Chicago, and New Haven" all reject the distinction of the two wines. "One of the most learned and devout scholars of the country said to us: 'None but a third-rate scholar adopts the view that the Bible describes two kinds of wines.' The National Temperance Society has done its best to create a different popular belief, if not to cast odium on those who do not adopt its error. We regret it."

English Reviews.

BRITISH AND FOREIGN EVANGELICAL REVIEW, October, 1871. (London.)—1. Chillingworth. 2. On the Volcanoes and Earthquakes of Scripture. 3. The Variation of Languages and Species. 4. Symbolism in the Gospel of St. John. 5. Dr. William Cunningham. Reprinted Article: The Hazors of Scripture.

BRITISH QUARTERLY REVIEW, October, 1871. (New York: Reprint. Leonard Scott, 140 Fulton-street.)—1. Dr. Carl Ullmann. 2. Aerial Voyages. 3. Early Sufferings of the Free Church of Scotland. 4. The Romance of the Rose. 5. Letters and Letter Writing. 6. Wesley and Wesleyanism. 7. Mr. Darwin on the Origin of Man. 8. The Session.

LONDON QUARTERLY REVIEW, October, 1871. (London.)—1. Somersetshire; Past and Present. 2. Nathaniel Hawthorne's Life and Writings. 3. Jowett's Plato. 4. Pauperism. 5. Flints and their Evidence. 6. The Political and Ecclesiastical Situation.

Perhaps no Quarterly of October surpasses the (Wesleyan) London in the interest and ability of its articles. There is an appreciative, perhaps over apologetic, discussion of Hawthorne, an elegant and erudite treatment of Plato, a critical assault on modern theories of geological man, and a brilliant essay on the ecclesiastical affairs of England.

In the Fifth Article a geological expert riddles the argument for the miocene gentleman, derived from flints, with very sharp shafts. He arraigns Sir John Lubbock as mistaking the "un-historical" for "pre-historic." Sir John simply assumes that the more savage is of course the more primitive. If that were true, we have all ages existing in the world now; for man exists in every stage of civilization at the present moment on the face of the earth. The map is a chronological table. It is a very debatable notion that the primitive man was a barbarian; and an open question whether all barbarism is not degeneracy, and whether the first age was not an age of wise simplicity, and the primitive period, as it is really described by Genesis, a period of arts and invention.

"Sir John Lubbock divides the stone period into two eras: the first of rude, the second of better, stone implements; and he calls the former the *palæolithic*, the latter the *neolithic* age. . . . Yet no antiquary can give us even the proximate date of the commencement of either of the four eras, or proof of their succession. The calendar, as applied to a particular district—Denmark or Tierra del Fuego, for example—may have its use, but as a general calendar it is preposterous, for it assumes that men have been in the same state at each era all over the world; an assumption about as far from reason and history as is possible. The iron age of Palestine in Solomon's day was probably a stone age in Scandinavia; and the iron age of Britain was, till lately, a stone age in the Pacific, and in some islands is so still. Sir John Lubbock, indeed, applies the fourfold classification at present only in Europe, adding that 'in all probability it might be extended also to the neighboring regions of Asia and Africa.' But such limitation helps him not, for Europe has been as much distinguished in past times

by diversities of civilization and barbarism as other parts of the earth. It will not, we presume, be doubted that there were savages making flint implements in some parts of Europe while in Greece Phidias was working in marble and ivory. The succession of terms, palæolithic, neolithic, bronze and iron, has a look of learning, but it represents a fiction. Neither the world, nor any one quarter of it, has ever been so divided.

"The course of the human race has not been that of a river, but that of the tides, advancing at one time and place, receding at another time and place. For example, the people on the west coast of Greenland attained to the use of metal. intercourse with Europe ceased for about three hundred years, and then—according to a statement in *Reliquiæ Aquitanicæ*—they had returned to the use of stone."

The writer admits the artificial chipping of the neolithic flints, but denies their stupendous antiquity. He admits the antiquity of the palæolithic, but denies their construction by human hands; so that there are no flints which are both palæolithic and manufactured.

"We enter into no controversy about the origin of those rightly called neolithic, which are found in many parts of the world, and are, beyond all question, works of art. There is no large town in England in which some of these interesting relics may not be seen; relics so obviously fashioned by design that they carry their own indisputable evidence with them to every beholder: and pleasant it is to know that inquisitive men in all nations carefully preserve them."

But upon the palæolithic flint our reviewer pours volumes of profound contempt. Their first discoverer was "M. Boucher de Perthes, a gentleman of Picardy, and author of more than forty volumes" on the flint.

"M. Boucher de Perthes began, when a young man, to observe the gravel cuttings of his neighborhood, and thought that some of the flints there disinterred showed signs of manufacture. He pursued his investigations for a long time, and in the year 1846 published a volume descriptive of his discoveries and opinions, which was followed, in 1857, by a second, and in 1864, by a third. For years after the publication of his first volume his views found acceptance with very few, and by the many he 'was looked upon as an enthusiast, almost as a mad-

man.' The flints engraved in the plates of his first volume showed no signs of art, but were such chips as may be picked up in abundance wherever flints are common. The same remark applies to the flints pictured in his second and third volumes—the three containing a hundred and eighteen plates and two thousand two hundred and four figures, and affording a marvelous example of credulity. The general impression among English geologists, we believe, is, that M. Boucher de Perthes was, in his favorite pursuit, a visionary; for he believed not only that the chips of flints he collected and exhibited showed traces of design, but that the *lusus nature* which he found—that is, resemblances of animals or parts of animals—were the fruits of design also; and that from them there might be obtained a very considerable augmentation of our knowledge of the natural history of by-gone ages."

M. Boucher de Perthes it was who disclosed the renowned Abbeville flints to the world, and thereby obtained world-wide renown. It was even claimed that a certain human jaw-bone was there found, but the jaw-bone proved an imposture. Yet M. Boucher de Perthes had the jaw-bone conjured by spiritualism, and the ghost of the man was induced to testify that his name was Yoé, and gave a full account of the geological age in which he existed. The account was sent as a scientific voucher to England, and covers two pages of this Review.

A great collector and champion of the palæolithic flints is a Mr. John Evans, of whom our Review says:

"We point also to Mr. Evans's specimens, and assert unhesitatingly that pecks of such fragments, the result of natural fracture, may be gleaned in any flinty region; nor is it credible that savages, though in many respects very stolid, were so stupid as to spend labor in making stone chips, when they could pick up almost anywhere better implements ready made; and, finally, we infer that if antiquaries find it necessary to ply us with such evidence as has been described, the palæolithic age of man is a fable not cunningly devised. Confidently and earnestly we ask our readers whether they are prepared to be disciples in a school which teaches them to discard history, and accept as one of the main foundations of their faith such pieces of flint as our plate exhibits.

"In the 'Popular Science Review' for April, 1867, and Jan-

uary, 1869, there are two excellent articles on flints, by Spencer Bate, Esq., F.R.S., and N. Whitley, Esq., C.E., the first being 'An Attempt to Approximate the Date of the Flint Flakes of Devon and Cornwall,' where such flakes are abundant. They are found with pottery, bones of sheep, etc. Mr. Bate's conclusion is this: 'I contend there is no evidence to show that the flint flakes which we found scattered over the surface of Devon and Cornwall may not have been coeval with the history of the period that immediately preceded the introduction of Roman civilization into this country.' Mr. Whitley's inquiry was much more extensive. He found flint flakes wherever the chalk is, and in other places to which they had been drifted, their abundance being so great that a man may soon find more than he can carry: so great, that about half a ton weight was collected in less than an hour. Indeed, he found whole strata of those 'flint implements.' His exposure of the 'palæolithic' theory is crushing, and his facts more than justify his conclusion: 'From an extensive examination of the flakes themselves, and of their geological position, from Cornwall to Norfolk, in Belgium, and in France, I have obtained sufficient evidence to compel me to adopt the contrary opinion' to that of Lyell, Evans, and Lubbock. 'They'—the flints—'bear no indications of design, nor any evidence of use.'

The Review examines the subject of peat-covered flints, and proves that peat growth is no reliable chronometer. He examines the pottery in the Nile mud and denies that the thickness of the mud covering the pottery is a chronometer, inasmuch as the rate of increase in early times cannot be measured by the modern rate.

"If, then, it were conceded that the entire depth of the Nile valley is to be attributed to the river, we have really no measure of its increment, for it may have amounted to fifty feet in the first century. But, besides this element of uncertainty, the whole theory of the formation of the sediment is open to question. To the east and west of Egypt lie the greatest sandy regions of the world, admitted to be the remains of an ocean which, at a time geologically recent, rolled over them. It must have rolled over Egypt too; and its residuum, we submit, is the substance of the soil of Egypt, which is called loess of the Nile. It consists of the pre-existing sand, with subsequent ac-

cumulations by the wind, drenched century after century by the waters of the overflowing river; which, as they have trickled down into the sand, have borne down with them the fine mud held in solution, and so have changed the sand into loess. If the river by its annual inundation had formed the valley, there would have been stratification, at least lamination; whereas, in none of the excavations were even laminæ met with in a single case. The borings, which were generally stopped by water at the depth of from ten to nineteen feet, brought up not a single trace of an extinct organic body, and but few organic remains of any kind, those few consisting of recent land and river shells, and bones of domestic animals. The borings brought up also fragments of burned brick, and of pottery both coarse and ornamented. Suppose seven thousand years to have elapsed since the sea rolled over Arabia, Egypt, and the Libyan desert—since, therefore, the Nile began to flow through Lower Egypt—and we believe that all its phenomena, as at present known, are accounted for.”

He ridicules the inferences drawn from “animals of the palæolithic age,” especially if made to bristle with Latin names.

“Sir John Lubbock gives us a list of seventeen ‘species of mammalia’ included in the fauna of Northern Europe during the palæolithic period, ‘which have either become entirely extinct, or very much restricted in their geographical distribution since the appearance of man in Europe:’ ‘*Ursus spelæus*, (the cave-bear;) *U. priscus*; *Hyæna spelæa*, (the cave-hyæna;) *Felis spelæa*, (the cave-lion;) *Elephas primigenius*, (the mammoth;) *E. antiquus*; *Rhinoceros tichorhinus*, (the hairy rhinoceros;) *R. leptorhinus*, Cuv.; *R. hemitæchus*; *Hippopotamus major*, (the hippopotamus;) *Ovibos moschatus*, (the musk-ox;) *Megaceros Hibernicus*, (the Irish Elk;) *E. fossilis*, (the wild-horse;) *Gulo luscus*, (the glutton;) *Cervus tarandus*, (the reindeer;) *Bison Europæus*, (the aurochs;) *Bos primigenius*, (the urus.)’ By far the greater part of those in the above list are to be found alive now, and their bones have no more relation to ‘pre-historic times’ than have human bones dug from a *tumulus* or a church-yard. Sir John Lubbock himself states that ‘the Irish elk, the elephants, and the three species of rhinoceros, are perhaps the only ones which are absolutely extinct;’ so that on his own showing eleven out of the seventeen palæolithic fauna

may be roaming on the earth at this day. . . . Whether some of the remaining six species are not living now is very doubtful; much more is it doubtful whether they were not living fifteen hundred years ago. What geologists have to show is, not that they are extinct now—that is nothing to the purpose—but that they have not lived within the last seven thousand years, of which we venture to think there is, in respect of the Irish elk, the *Elephas antiquus*, the *Rhinoceros leptorhinus* and *hemitechus*, no proof; and perhaps the *Rhinoceros tichorhinus* might be included; so that, of the seventeen selected examples, there are but at most two which any man has the right to affirm belong to ‘pre-historic times;’ for their remains are found with pottery under them, and mixed up with the remains of all the other living species, such as the red deer, roe, wild cat, wild boar, wolf, fox, weasel, beaver, hare, rabbit, hedgehog, mole, and mouse. The contents of the caves, varying greatly, show indisputably the contemporaneousness of almost all the animals in Mr. Lubbock’s list with the wolf and the fox and the mouse, and with the traces of partially civilized man. ‘The present evidence,’ as Professor Owen says, ‘does not necessitate the carrying back of the date of man in past time, so much as bringing the extinct post-glacial animals toward our own time.’”

Besides all this, man in all ages is naturally a collector of fossil remnants, either for curiosity or for use.

“About twenty years ago, in a small millstream near Kettering, there was found lying on some gravel which the stream had washed down a tooth of a mammoth, which weighed nearly fourteen pounds. It is now in the museum at Northampton. Any one who will walk through that museum, and observe its shelves, cases, windows, etc., will be quite sure that they are of human workmanship: *ergo*, the people who arranged the museum, and the mammoth, lived at the same time. The fallacy of the conclusion is as real when the tooth is found in a cave, as when it is seen in a building in Northampton. If a savage having no metals found such a tooth as has been described, he would be likely to carry it to his cave, either as a curiosity or for use. Its presence is as readily accounted for in the grotto of the barbarian as in the collection of the geologist.”

The Article on ecclesiastical affairs maintains that the Church of England must remove all Romanistic tendencies, which are affirmed to be many, from her formularies, must give the control of the parish to the tithe-payers, and have her bishops appointed not by politicians, but rather by a remodeled convocation. But the writer, while advocating a broadening of the foundations of the Church, so as to deliver it from being "a sect," is opposed to disestablishment or disendowment. She must still retain the cathedrals, the parish churches, the tithes, the chaplaincies. She must afford a Christian standing for the immense number of men who desire to be Christian without selecting a sect or a creed, and without deciding whether to be Calvinistic or Arminian. The sects are to be the receptacles of more earnest minds, for whom a strict discipline, perhaps enforced class-meetings, and exacter doctrinal beliefs, are requisite. Some of the positions and arguments uttered from British Wesleyan lips would sound curiously to an American Methodist's ears.

LONDON QUARTERLY REVIEW, October, 1871. (New York: Reprint. Leonard Scott, 140 Fulton-street.)—1. Spiritualism and its Recent Converts. 2. Byron and Tennyson. 3. Beer, Brewing, and Public Houses. 4. Guicciardini's Personal and Political Records. 5. Continued Mismanagement of the Navy. 6. Industrial Monopolies. 7. Jowett's Plato. 8. Army Administration and Government Policy. 9. The Commune and the Internationale.

The First Article claims to be the verdict of science upon and against all the so-called Spiritual Manifestations. The author refers to the fact that eighteen years ago he furnished a most satisfactory discussion of this question to this same periodical. Since that time he has made it his specialty to investigate the phenomena at all accessible points, and finds that they may be either explained upon well-ascertained physiological principles, or are to be exploded as deceptions. Table-turning, planchette, and some other phenomena, where not deceptions, are to be explained on the principles of unconscious volition and unconscious intellection. The object is often moved by our wills without our knowing it; the manifestation often reveals what we supposed we did not know, but what we really did know without knowing that we knew. On unconscious volition we have the following expositions: "What is the 'beating of the heart' but unconscious muscular action? our consciousness being only affected by the movement when it makes itself felt by undue violence. What is the 'drawing of the breath' but in-

voluntary muscular action, of which we only become conscious when we direct our attention to it? That which is true of these instinctive or *primarily*-automatic movements is no less true—as was shown a hundred years since by Hartley—of many others, which, learned in the first instance by voluntary effort, become '*secondarily*-automatic' by habitual repetition. Has it never occurred to one of these objectors to be carried along by the 'unconscious muscular action' of his legs, while either engaged in an interesting conversation with a friend or deeply engrossed in a train of thoughts of his own, so that he finds himself at his destination before he knew that he had done more than set out toward it? Could not almost any of our fair readers remember to have played a piece of music under circumstances so distracting to her thoughts and feelings that she has come to the end without 'the least idea of how she ever got through it?' But, touching apparently voluntary action without the will, the following is still stronger: "As far back as the year 1844 a very important memoir was published by Dr. Laycock (now Professor of Medicine in the University of Edinburgh) on the 'Reflex Action of the Brain,' in which he most distinctly showed that involuntary muscular movements take place in response not merely to sensations, but to ideas; and not merely at the prompting of ideas actually before the mind, but through the action of the *substrata* left by past mental operations. Thus, for example, the convulsive paroxysm of hydrophobia may be excited not merely by the sight and sound of water, but by the *idea* of water suggested either by a picture or by the verbal mention of it. But as Dr. Laycock did not at that time recognize the essential distinctness of the *sensory ganglia* from the *cerebrum*, which—being so obscurely marked in the brain of man as to be commonly overlooked—can only be properly appreciated by the student of Comparative Anatomy, he confounded together the two classes of actions of which they are the separate instruments, and his views did not receive the attention they merited. The doctrine of the 'reflex action of the sensory ganglia' having been long previously taught by Dr. Carpenter, under the title of 'Sensorimotor Activity,' he was subsequently led, by Dr. Laycock's reasoning, to see that it might be extended to the *cerebrum* proper; and on the 12th of March, 1852, some

months before the table-turning epidemic broke out, he delivered a lecture at the Royal Institution on what he termed the *Ideomotor* principle of action, which consists in the involuntary response made by the muscles to ideas with which the mind may be possessed when the directing power of the will is in abeyance." Assuming this principle, Faraday constructed a machine by which it was demonstrated that the table-turning was the result of the muscular action of the performer.

On unconscious intellection he gives the following statement: "The psychologists of Germany, from the time of Leibnitz, have taught that much of our *mental* work is done *without consciousness*; but this doctrine, though systematically expounded by Sir W. Hamilton under the designation 'Latent Thought,' has only of late attracted the attention of physiologists. Though foreshadowed by Dr. Laycock, in his memoir of 1844 on the 'Reflex Action of the Brain,' it was not expressed with sufficient clearness to obtain recognition on the part of any of those who studied that essay with the care to which its great ability entitles it. Some years afterward, however, Dr. Carpenter was led, by considering the anatomical relation of the Cerebrum to the Sensorium, or center of consciousness, to the conclusion that *ideational* changes may take place in the cerebrum of which we may be at the time *unconscious* through a want of receptivity on the part of the sensorium, just as it is unconscious during sleep of the impressions made by visual images on the retina; but that the results of such changes may afterward present themselves to the consciousness as *ideas*, elaborated by an automatic process of which we have no cognizance. This principle of action was expounded by Dr. Carpenter, under the designation 'Unconscious Cerebration,' in the fourth edition of his 'Human Physiology,' published early in 1853—some months before any of the phenomena developed themselves to the explanation of which we now deem it applicable, and it has been of late frequently referred to under that name. The Lectures of Sir William Hamilton not having then been published, none but his own pupils were aware that the doctrine of 'Unconscious Cerebration' is really the same as that which had long previously been expounded by him as 'Latent Thought;' and the two designations may be regarded as based

on the same fundamental principle—one expressing it in terms of Brain, the other in terms of Mind.”

The solutions of the *savans* will doubtless cover a large amount of cases; but, perhaps, they are guilty of a very unscientific method in regard to a residue of cases, namely, holding those who doubt as simpletons, and supplementing reasoning with ridicule. Our *savan* reasons well to a certain extent, and thereafter substitutes something else besides reasoning which is not quite so good as reasoning. We feel doubtful whether either solutions, namely, unconscious volition, unconscious cerebration, deception, imputations of stupidity, or ridicule, will explain the manifestations in the Wesley family. And starting with one such case, with or without the leave of the savans, we soon find a series of analogous cases, perhaps some furnished by Mr. Owen, in a work noticed on another page, of which their solutions are no solutions.

Mr. Owen gives quite fully the case of Mr. Livermore, one of our New York Fifth Avenue merchant princes. Losing a friend by death, he is induced, though a skeptic, to consult Mrs. Underhill. In one of the apartments of his own residence, by himself selected, with Mrs. Underhill alone, with every means of deception removed, the doors closed and fastened with sealing wax, he holds a series of sessions. Repeatedly, amid phenomena of the most remarkable character, the well-known features and figure of his deceased friend are made visible, for half an hour at a time, radiant with beauty, and messages are received from her. This occurs again and again through a series of years. Admitting the sanity and veracity of Mr. Livermore, our *savan* makes no approach to a solution of the facts.

WESTMINSTER REVIEW, October, 1871. (New York: Reprint. Leonard Scott, 140 Fulton-street.)—1. The Pilgrim Fathers. 2. Greek Democracy. 3. Faraday. 4. Geoffrey Chaucer. 5. Bearings of Modern Science on Art. 6. The Authorship of Junius. 7. The Baptists. 8. Gotthold Ephraim Lessing. 9. The Session of 1871.

On the narratives of the resurrection of Jesus in the Gospels we have the following striking summary: “For it will be observed that the many particularities and minor traits which occur in their narratives are exactly the product which would arise in an attempt tacitly to meet difficulties and objections. Thus it was currently reported by the Jews that the disciples

of Christ removed his body after the crucifixion. No, says the narrative, for it was carefully deposited in a tomb. Matt. xxvii, 65, 66. At all events, continues the objector, the body disappeared. Yes, rejoins the narrative, for the tomb was miraculously opened. Matt. xxviii, 2. But how do we know it was miraculously opened? Because the women saw it empty and were told so by the angels. But what should the women have to do at the tomb? They were going with spices and ointments to do honor to the body. Luke xxiv, 1, 2. But there should be better testimony to such an event than that of imaginative women. Yes, there was the evidence of his disciples, who had known him well. John xx, 20. But they might well imagine a resurrection at sight of the open tomb. Yes, but they saw himself. A few attached friends might fancy an appearance. Yes, but they saw him often. Acts i, 3. Sight is fallacious. But then he was touched and handled. Luke xxiv, 39. Might not then the inference be that he was personated by some other, or that he had been naturally resuscitated? Nay, the print of the wounds was enough to convince the most doubting both of his identity and of his death. John xx, 25-28. At best the story hangs upon the report of a few who might be deceiving or deceived. Not so, for he appeared not only to them repeatedly, but to five hundred brethren at once. 1 Cor. xv, 6. But what became of this resuscitated person. How long did he live, and how did he die again? He did not die again, but was removed from the earth in the very sight of the gazing apostles. Luke xxiv, 51. And thus from the belief in the resurrection as a germ may have grown up naturally the history of the resurrection as its product."

But when we consider the perfectly independent character of each Gospel, as evinced by the discrepancies between them so difficult to reconcile, this remarkable combination of evidential items could not have been formed by any combined purpose of the writers. It is all spontaneous and humanly accidental; the plain result of an honest, simple narrative by each separate writer of facts as they are here.

German Reviews.

THEOLOGISCHE STUDIEN UND KRITIKEN. Theological Essays and Reviews. First Number, 1872. *Essays*: 1. HOLZ, Researches on the Beginnings of the Christian Liturgy. 2. BRIEGER, (Privatdocent at the University of Halle,) Cardinal Contarini's Doctrine of Justification. *Thoughts and Remarks*: 1. MARCKER, Professor in Meiningen, Has Paul been Two times or Three times in Corinth? 2. KÖSTLIN, Luther's Birth Year. *Reviews*: 1. ROMANG, On Important Questions of Religion, reviewed by Saarschmidt, Professor in Bonn. 2. LEIMBACH, On Commodian's Carmen Apologeticum adversus Gentes Judæos, reviewed by Oehler. 3. HUFFELD, The Psalms, reviewed by Biehm.

Dr. Brieger, of the University of Halle, published in 1870 a work on Cardinal Gasparo Contarini, in which he called attention to a particular crisis in the History of the Reformation—the negotiations at Ratisbon in 1541—which for a time seemed to offer a fair prospect for the reunion of the Lutherans with Rome. This work he now follows up by the above article on Contarini, which discusses the relation of the Cardinal to the doctrine of justification as agreed upon in Ratisbon. There is still extant a treatise ("Tractatus seu Epistola de Justificatione,") which the Cardinal, during the days of the Colloquium wrote with regard to, and in defense of, the formula of reunion. In 1571, when the complete works of the Cardinal were published at Paris, the Sorbonne approved of the reception of the treatise into the collection; while a few years later, (1589,) in a new edition published at Venice, it was considerably altered by the Inquisitor-General of Venice, Marco Medici, so as to appear to some extent to be in harmony with the Council of Trent. Later, (in 1748,) the learned Cardinal Angelo Maria Quirini, Bishop of Brescia, and at the same time member of the Berlin Academy of Science, published, in the third volume of his edition of the letters of Pole, the essay of Contarini in its original form, together with the changes of the Venitian edition. This publication involved Quirini in a long controversy with the Leipsic Professor Kiesling, who victoriously refuted the attempt of Quirini to prove the (Roman Catholic) orthodoxy of Contarini. That in this controversy Kiesling was right and Quirini wrong, has in particular been recognized by Döllinger in his great work on the Reformation.

Some Protestant theologians have, however, been of opinion that while the views of Contarini were certainly not those of the Roman Catholic Church, they neither agree wholly with the opinions of the Protestant theologians. Dr. Brieger enters

into a minute discussion of this question, and finally reaches the conclusion, that while the Cardinal in the expressions he used made some concessions, the substance of his essay is thoroughly Protestant and Evangelical. As an appendix to this essay, Dr. Brieger publishes the full text of a letter from Contarini to Cardinal Alexander Farnese, a nephew of the Pope, who had informed Contarini that it was rumored at Rome that the representatives of the Church in the Ratisbon Conference had made too great concessions to the Protestants, in particular in the doctrine of the meritoriousness of good works.

ZEITSCHRIFT FÜR WISSENSCHAFTLICHE THEOLOGIE. (Journal for Scientific Theology.) 1872. First Number.—1. HILGENFELD, The Epistle to the Hebrews. 2. KLUGE, Remarks on Holtzmann's Article: The Readers of the Epistle to the Hebrews. 3. HÖNIG, On the Relation of the Epistle to the Ephesians to that to the Colossians. 4. HILGENFELD, On Keim's Life of Jesus. 5. SPIEGEL, The Tenth Article of the Confession of Augsburg.

In the First Article Professor Hilgenfeld again discusses, with special regard to the whole recent literature on the subject, the questions as to the author of the Epistle to the Hebrews, the time of its composition, its original readers, and its theological tenets. In common with Luther, Bleek, Tholuck, Credner, Reuss, Bunsen, Lünemann, Kurtz, and other noted theological writers, he adheres to the opinion that the Epistle was written by Apollos to Christian Hebrews at Alexandria before the outbreak of the bloody persecutions of the Alexandrian Jews in A. D. 66.

In the Fourth Article Hilgenfeld reviews at length the new volume (Part II, Volume II) of the Life of Jesus by Professor Theodor Keim, of Zurich, which is entitled "Galilean Tempests." Though Hilgenfeld belongs to the same critical and rationalistic school as Keim, his notice of the work is by no means favorable. But the majority of the theologians of this school appear to have a very high opinion of Keim's book. Thus, in Schenkel's "Allgemeine Kirchliche Zeitschrift," Professor Hausrath, of Heidelberg, calls it a work which constitutes a turning point; which is the most important scientific production on this subject, with which no other work can vie as regards extent of learning and mature consideration of all circumstances; which has collected with marvelous erudition the whole gigantic amount of exegetical material, and clearly distinguished between what is essential and unessential. The

editor of the "*Zeitschrift*," Professor Schenkel, declares that he agrees with his colleague, Hausrath, in recognizing the rare excellency of the work of Keim, although he differs from some of its views, as he expects to explain more fully in a subsequent number of his periodical.

ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE.

ROMAN CATHOLICISM.

THE OLD CATHOLIC CHURCH.—The General Congress of the Old Catholics was held in Munich on September 22d and the two following days, and, as was expected, it led to the organization of the Old Catholics as a Church independent of Rome. The Congress was composed of about three hundred delegates, representing all parts of Germany, Austria, Hungary, and Switzerland. There were also several representatives of the so-called Jansenists for Holland—a small Church organization with an Archbishop at Utrecht and two Bishops, who for nearly two hundred years have maintained, in spite of all Papal excommunications, an independent Catholic Church organization on the same basis on which now the Old Catholics plant themselves. From France, Father Hyacinthe was present, who, from the beginning of the movement, has shown himself one of its most ardent supporters. The Holy Synod of St. Petersburg had sent one of the foremost theological scholars of the country, Professor Ossinin, and authorized him, in case the resolutions of the Congress should be in harmony with the doctrines of the Greek Church, to enter into negotiations for a closer union. The Spanish Government had sent a delegate, and instructed him to watch the proceedings. Several other countries were likewise represented by a few delegates. Professor Schulte, of the University of Prague, whom the Roman Catholics before 1870 regarded as their ablest writer on Church law and on all questions touching the relation between Church and State, was elected president. As vice-presidents the Congress elected Dr. Windscheid, of Heidelberg, and Augustin Keller, a prominent statesman of Switzerland, who has been president of his canton, Aargau, and is now president of the upper branch of the Federal Legislature. The resolutions which were to be the subject of the deliberations of the Congress had been drafted by a Committee consisting of seven of the most prominent scholars of Catholic Germany, namely, Dr. Döllinger, Professor Huber, and Professor Friedrich, of the University of Munich, Professor Reinkens, of the University of Breslau, Professor Schulte, of the University of Prague, Professor Langen, of the University of Bonn, and Professor Massen, of the University of Gratz. Four members of the Committee, Döllinger, Reinkens, Langen, and Friedrich, are priests; the other three laymen. Massen is a convert from Protestantism. The first two resolutions submitted by the Committee were adopted unanimously and without opposition. They are as follows:

1. Conscious of our religious duties, we hold fast to the Old Catholic Faith, as it is laid down in the Scriptures and in tradition. We therefore regard ourselves as full members of the Catholic Church, and do not permit ourselves to be dislodged either from the communion of the Church or from the ecclesiastical and civil rights which we derive from this communion. We regard the ecclesiastical censures which have been pronounced against us on account of our fidelity to our faith as vain and arbitrary, and we are not troubled by them in our consciences, and not prevented by them from the exercise of our ecclesiastical communion. From the stand-point of the Confession of Faith, as it is still contained in the so-called Tridentine Symbol, we reject the doctrines which, in opposition to the doctrines of the Church and to the principles adopted from the times of the Apostolical Council, have been framed during the pontificate of Pius IX., in particular the doctrine of Papal infallibility and of the supreme, ordinary, and immediate jurisdiction of the Pope.

2. We hold fast to the old constitution of the Church. We reject every attempt to force the Bishops out of the immediate and independent administration of the individual Churches. We reject the doctrine contained in the Vatican Decrees, that the Pope is the only divinely instituted bearer of all ecclesiastical authority and jurisdiction, as being in opposition to the Tridentine Canon, according to which there exists a divinely instituted hierarchy of bishops, priests, and deacons. We recognize the primacy of the Roman Bishops, as it was recognized by the Fathers and Councils in the old undivided Christian Church on the basis of the Scriptures. (a) We declare that doctrines of faith are defined, not merely by the decision of an individual Pope and of the Bishops who by an oath are bound to an unconditional obedience to the Pope, but only in harmony with the holy Scriptures and the old ecclesiastical tradition, as it is laid down in the recognized Fathers and Councils. Even a Council which would not lack, like that of the Vatican, essential external conditions of œcumenicity, and which, with a unanimous consent of its members, would break loose from the basis and past of the Church, could promulgate no decrees which would be obligatory for the conscience of the Church members. (b) We emphatically declare that the doctrinal decisions of a Council must show themselves in the immediate doctrinal consciousness of the Catholic people and in theological science, as agreeing with the original and traditional faith of the Church. We claim for the definition of the rules of faith for the Catholic laity and clergy, as well as for scientific theology, the right of witnessing and of protesting.

On the third paragraph, which speaks of the relation of the Old Catholics to the Jansenists and the Greek Church, a long discussion arose, in which the delegate of the Russian Church, Professor Ossinin, of St. Petersburg, and nearly all the prominent leaders of the Congress took part. After the adoption of several amendments it was finally approved by the Congress in the following shape:

3. We aim, under the co-operation of the theological and canonistical science, at a reformation of the Church, which, in the spirit of the Old

Church, shall remove the present faults and abuses; which in particular shall fulfill the just wishes of the Catholic people for constitutional participation in Church affairs; and at which the national views and wants of the Catholic people shall be taken into consideration as far as it is compatible with the ecclesiastical unity of doctrine. We declare that the reproach of Jansenism has wrongly been made against the Church of Utrecht, and that consequently there exists no difference between her and us. We hope for a reunion with the Greek-Oriental and the Russian Church, the separation of which took place without stringent causes, and is not grounded in any insolvable dogmatical difference. We expect, on the supposition of the aimed-at reformation, and in the way of science and progressive culture, a gradual understanding with the Protestant and the Episcopal Churches.

The discussion of the fourth paragraph showed a considerable difference of opinion with regard to the influence which the State Government may claim upon the education of the Catholic clergy. The Congress finally adopted the paragraph as follows:

4. We regard the cultivation of science as indispensable in the education of the Catholic clergy. We regard the artificial seclusion of the clergy from the intellectual culture of the century in the *seminaria puerorum* and in higher institutions, under the one-sided control of the bishops, to be dangerous and entirely inappropriate for training and educating a moral, pious, scientifically-educated, and patriotic clergy. We demand for the so-called lower clergy a worthy position, which will protect them from hierarchical arbitrariness. In particular do we reject the arbitrary removability, (*amovibilitas ad nutum*) of the parish priests, which has been introduced by the French law, and the introduction of which is now more generally aimed at.

The last three paragraphs called forth but little discussion; they are substantially as follows:

5. We adhere to the constitutions of our countries, which guarantee civil liberty and humanitarian culture, and we therefore reject, from considerations of political economy and civilization, the dangerous doctrine of Papal omnipotence; and we declare that we will truly and steadfastly support our governments in the conflict with Ultramontanism, as defined in the Syllabus.

6. Since the present fatal disorder in the Catholic Church has been caused by the so-called Society of Jesus—since this order abuses its power for the purpose of spreading and nourishing anti-national tendencies which are hostile to civilization and dangerous to the State—since it teaches a false and corrupting morality—we express the conviction that peace and prosperity, harmony in the Church, and a correct understanding between her and civil society cannot be expected until an end shall be made to the injurious activity of this order.

7. As members of the Catholic Church which was not yet altered by the Vatican Decrees, and to which the States have guaranteed political recog-

nition and public protection, we maintain our claims to all real possessions and titles of the Church.

Besides the adoption of the doctrinal platform, the task of the Congress included the important question of a permanent organization. There was an almost entire unanimity as to the necessity to organize the Old Catholic movement all over the world; and the Congress without debate, and almost unanimously, adopted a resolution moved by Dr. Zirngrell, to appoint a Standing Committee, with the right of unlimited co-operation, for the purpose of carrying through an organized Catholic movement. This Committee consists of the officers of the Congress and the President of the Munich Committee. An important discussion arose on the formation of Old Catholic congregations. On this point Dr. Döllinger, to the great surprise of many, showed himself timid and irresolute. He admonished the Congress to proceed in this direction with the utmost caution. The exceptional condition in which the faithful Catholics at present find themselves gives them certain rights, but they proceed beyond these rights. He therefore desired that a resolution, moved by the President of the Congress, Professor Schulte, which provides for the organization of the Old Catholic Church, be referred to a Special Committee. Döllinger, it seems, wished the Old Catholics to remain strictly within the bounds of a protest against the obligatory character of the Vatican Council, hoping that in due time, under the guidance of Providence, the Church would be delivered from these Papal corruptions. But highly as Dr. Dollinger is esteemed among the Old Catholics, he found hardly any supporters of this view. All the other speakers were very outspoken in advocating the resolution of Professor Schulte. They argued that the religious wants of the Catholics against whom the Papal hierarchy had launched the ecclesiastical censures were so urgent that a provisional re-establishment of the ecclesiastical organization could not be avoided, and that it was their duty to carry out practically what theoretically they had laid down in the programme. The resolution was then almost unanimously adopted by the Congress.

From the adoption of this resolution dates the actual origin of the Old Catholic Church. It has since made sure headway, especially in Bavaria, where there were in November one hundred and fourteen Old Catholic congregations, with church property worth a million of dollars. There are between seventy and eighty Old Catholic congregations in the Prussian provinces of Posen and Silesia, while the number in Westphalia and the Rhine provinces can hardly be less. In Baden twenty-nine Old Catholic congregations are in full operation, and seven are reported in Würtemberg. In Austria, too, including the Tyrol, the movement is active. Four Old Catholic organizations have been organized in Prague, and seven in Vienna. In Hungary the Old Catholics are very numerous, and many of the Bishops are believed to be in sympathy with them. In France and Belgium, owing to the indifference of the higher classes to religion, little is to be heard of the question, although Father Hyacinthe is actively preaching the reform; but quite a number of old Catholic congregations have sprung up in Holland.

An important attitude with regard to the Old Catholic movement has been taken by the Government of Bavaria. In reply to certain demands made by the Bavarian Bishops, the Minister of Public Worship, Herr Von Lutz, (in a letter dated August 27,) announces that the Government will refuse all co-operation for spreading the new doctrines of the Vatican Council, and for executing episcopal decrees; and in reply to an interpellation in the Bavarian Chamber of Deputies, the same Minister declared that the Government will adhere to the principle that the measures which the Bishops may adopt against the Old Catholics must not have any influence upon the political and civil condition of those censured; that the congregations which may be formed by the Old Catholics and their priests shall possess the same rights which they would have had if the congregations had been formed prior to July 18, 1870; and it desires, in the way of legislation, to secure the earliest independence of the State as well as the Church. The Government of Hungary has forbidden the proclamation of the doctrine of Papal Infallibility, and has reprimanded one Bishop who officially had communicated the doctrine to his diocesans. The Government of Prussia also continues to protect the Old Catholic professors and clergymen in the full possession of their rights, and the Emperor has severely rebuked the Bishops of his dominions, who in a joint protest had complained of the neutral attitude of the Government, regarding it as a persecution of the Catholic Church.

In view of the number of congregations which have been organized, and the favorable attitude of the Governments toward the Old Catholics, it appears a little remarkable that up to December, 1871, no step had been taken toward organizing Old Catholic dioceses and electing Old Catholic Bishops. It is reported that an Old Catholic pastor of Bavaria, who with almost his entire congregation has declared against the Vatican Council, has applied to the (Jansenist) Archbishop of Utrecht, in Holland, for the administration of the sacrament of confirmation in his congregation, and that the Archbishop has made the compliance with the request dependent upon two conditions; first, that the Bavarian congregation must previously apply to its own diocesan Bishop, and, secondly, that it must adhere to all the decrees of the Tridentine Council. On the whole, the leaders of the Old Catholic movement appear as yet to shrink from progressing to the organization of dioceses.

ART. IX.—FOREIGN LITERARY INTELLIGENCE.

GERMANY.

The number of religious periodicals of Germany has received an addition by the establishment of a new monthly, entitled, *Deutsche Blaetter*, and edited by Dr. G. Füllner, which will discuss, from the stand-point of evangelical Christianity, all the great political, religious, and social questions of our age. The labor question in particular, which raises so great

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fears for the future of the European states, will receive prominent attention. Its satisfactory solution, says the editor, will be wholly dependent on the Christian spirit of both the employers and the *employés*. Only if both will be penetrated by the spirit of Christ, in order to act toward each other with love and candor, can the labor question cease to be the greatest danger which threatens our present society.

In view of the importance which the Old Catholic movement is gaining, a work on the life of the late Professor Leopold Schmid, of the University of Giessen, who was elected Bishop of Mentz, but not confirmed by the Pope, gains a special interest. Three Protestant scholars have united for the publication of such a work. (*Leopold Schmid's Leben und Denken*. 1871.) Professor Nippold, in Heidelberg, gives a brief survey of the Old Catholic movement, of which Schmid was one of the most distinguished forerunners. Schröder gives a biographical sketch, and Schwartz an outline of his views.

The Bible-work of Lange, which the translation by Dr. Schaff has made known in the United States even more widely than it is in its native country, has now been completed, so far as the New Testament is concerned, by the publication of the Commentary on the Apocalypse. (*Die Offenbarung des Johannes*. Bielefeld, 1871.) This volume has been compiled by Professor Lange himself.

An interesting essay on the relation of the Gnostic system of Valentinian to the New Testament has been published by G. Heinrici. (*Die Valentinianische Gnosis und die heil. Schrift*. Berlin, 1871.) The question has of late been much discussed. Baur, the head of the Tübingen school, found traces of direct Gnostic influence, and in particular of the system of Valentinian, in the epistles to the Ephesians and Colossians; and Hilgenfeld makes the same assertion with regard to the gospel of John and the minor Pauline epistles. The author undertakes to refute these views, and to prove that where there are points of agreement between parts of the New Testament and the earlier Gnostics they are owing to the circumstance that the latter were acquainted with the books of the New Testament.

The rules which were adopted by the Council of Trent for the management of its deliberations have recently been published for the first time, (*Die Geschäftsordnung des Concils von Trient*. Vienna, 1871,) from a copy of the Vatican archives. The preface discusses the importance which this publication has for Church history. It maintains that the Papal Court has on purpose prevented the publication of this document, because it must become evident from it that the order of business adopted by the Vatican Council was in direct opposition to the synodal traditions of the Church; that it excluded that liberty of discussion which was still regarded by the Council of Trent as an essential right of every Church Council; and that the so-called Vatican Council altogether lacked those attributes of an oecumenical character which are demanded by the traditions of the Roman Catholic Church.

Among the recent Protestant works on the question of Papal infallibility a lecture by Professor Hinschius, a distinguished writer on Church law,

deserves special mention. (*Die päpstliche Unfehlbarkeit und das vatikanische Concil.* Kiel, 1871.) In terse and convincing language it sets forth the historical arguments against the new doctrine, and shows that it must lead to serious conflicts between Church and State.

Professor Oscar Peschel, in Leipsic, has published an interesting lecture on the Division of the Earth under Pope Alexander VI and Julius II. (*Die Theilung der Erde unter Papst Alexander VI und Julius II.* Leipsig, 1871.) As an appendix to the lecture the author gives the two bulls of Alexander of May 3, 4, 1493, and the treaty of Tordesillas of June 7, 1494, which was subsequently confirmed by Pope Julius II, and by which Spain and Portugal agreed upon the line which divided the new world between them. The republication of these documents is opportune, when the infallibility of all the Popes who ever lived has been promulgated as a doctrine of the Roman Catholic Church.

All Biblical scholars will feel interested in the pamphlet in which Professor Tischendorf, of Leipsic, gives an account of the discovery and the publication of the Sinaitic manuscript. (*Die Sinaitibel. Ihre Entdeckung, Herausgabe, und Erwerbung.* Leipsig, 1871.) During his first journey in the East, in May, 1844, he discovered in the Convent of St. Catherine, on the Mount of Moses, one hundred and twenty-nine leaves, of which forty-three were ceded to him, and published in 1846, under the name Codex Friderico-Augustanus. Another fragment, which Tischendorf had copied in 1844, he published in 1834, in the first volume of the *Monumenta*. During his third journey in the East, in 1859, he found three hundred and forty-six more leaves, which appears to be all that is extant, the first part of the Codex, comprising about two hundred and seventy leaves, being lost. Tischendorf was authorized to take it to St. Petersburg. His recommendation to present the Russian Emperor with the Codex was complied with by the monks in 1868. The Codex was published in honor of the one thousandth anniversary of the Russian monarchy, at the expense of the Russian Government, Tischendorf having previously (1860) announced it in the *Notitia Codicis Sinaitici*. The expenses of publication amounted to over twenty thousand thalers. Most of the three hundred copies which were printed were presented by the Emperor to princes and large libraries; seventy copies were given to the book trade, all of which, with the exception of six, have now been sold, (at two hundred thalers each.) Tischendorf speaks at length of the attacks made by the well-known forger, Simonides, who pretended to have written the Codex himself, upon the authenticity of the Codex and the objections made by the Archimandrite Porfiri Uspenski against its orthodoxy, on account of the omission of a number of verses. In conclusion, Tischendorf again undertakes to prove that the Codex was written about the middle of the fourth century. The first one contains a specimen of the printed edition, and the second several lithographic fac similes.

ART. X.—QUARTERLY BOOK TABLE.

Religion, Theology, and Biblical Literature.

The Revelation of John. With Notes, Critical, Explanatory, and Practical, Designed for both Pastors and People. By Rev. HENRY COWLES, D.D. 12mo., pp. 254. New York: D. Appleton & Co. 1871.

Professor Cowles has published several volumes of commentary, in manual form, which may be safely recommended for popular use. They make little display of erudition; the style is plain, and sometimes diffuse; the doctrines, so far as we have observed, are evangelical, and the sentiments devout and practical. The present commentary, without surrender of the author's independence, coincides to a great degree with that of Professor Stuart; it maintains the earlier date of the Apocalypse, identifies the beast that was slain, to live again, not, as Stuart, with Nero, but with Julius Cæsar, and sustains the antichristian view of the twentieth chapter. The untenable, and dangerous if not untenable, character of the Neronian explication we have specified in our note on the "Lutheran Quarterly."

Professor Cowles reproduces here from his Commentary on Daniel his essay in disproof of "the day-year theory" of prophecy. His argument is essentially identical with that of Professor Stuart, and, from the pen of both professors, it appears to us to be alike a failure. The failure in both cases seems to arise from the same cause, namely, from their being unaware of the true basis of the day-year theory, which we take to be as follows:

When a nation is symbolized by an animal, and the life of the nation is predicted as to endure for centuries, how are those centuries to be symbolized? To represent the beast as to live twelve hundred and sixty years, for instance, would be a monstrosity. Symmetry requires that the period should be reduced to a time-symbol correspondent to the animal-symbol. But this time-period can properly be symbolized only by a time-period. In Pharaoh's dream years were indeed symbolized by ears of corn and by kine; but such symbols cannot well express time as the attribute of an animal-symbol already produced. The only method left is to represent the duration of the nation's life by a time symbol suitable to an animal's life, as a *year* by a *day*. This understood, Professor Cowles's entire argument evaporates.

"The word *lion*," he tells us, even in symbolical prophecy, "means *lion*, and *bear* means *bear*;" and so day must mean *day* and not *year*. Very true. As the word *lion* means *lion*, so *day*

means *day*; but then, also, as the real *lion* symbolizes a *kingdom*, so the real *day* may also symbolize a *year*. Professor Cowles, like Prof. Stuart, commits the very confusion of idea that he attributes to his opponents. He confounds the signification of the word with the symbolic application of the thing. Both the words *lion* and *day* signify the literal things of which they are the names; and then both the things are applied to *symbolize* some specified object. It follows that both professors are very incorrect in saying that the year-day theory is unsustained by any example in Scripture. The case of Ezekiel (iv, 4-6) is an absolute parallel. He was commanded to lie on his right side forty days, to symbolize Israel under forty years of sin; and upon his left side three hundred and ninety days, to symbolize Judah's three hundred and ninety years of sin—"I have appointed thee a day for a year." Here Ezekiel represented, say, Judah; his lying on his left side represented Judah's sin, and each day of his lying symbolized a year. The proportion was: as Ezekiel to Judah, so a day to a year. Very nugatory is Professor Cowles's argument to invalidate this case: "But observe throughout this passage that in every instance the word *day* is used for a common day." Of course the word *day* must be used for a common day in order to bring the common day in as a symbol; but then the common day may be as truly used for a symbol of a year as a beast is for a kingdom.

On the same mental confusion is founded the argument drawn from numerous non-symbolical prophetic passages in which the word *day* and the word *year* are used literally. So far as this argument is used we could admit that the word *day*, like the word *beast*, is always used literally; but that would not be denying that both *things* are used symbolically; the *beast* to symbolize a *kingdom* and the *day* to symbolize a *year*.

The same fallacy reigns in the Professors' argument on Num. xiv, 33, 34. God there threatened the Israelites that as their spies searched the land for forty days, so they should wander in the desert forty years, "a day for a year." The Professors clearly show that the word *day* here signifies a literal day; but they do not disprove what Jehovah positively declares, namely, that a literal day represents a year. So that our conclusion on the whole is, that there still remains an unrefuted plausibility in the idea that the 1260 days of the Apocalyptic beast do represent as many years. The idea is somewhat sustained by unquestionable examples and by the very nature of the case.

The Life of Jesus the Christ. By HENRY WARD BEECHER. Vol. I. With 48 fine wood engravings. 8vo., pp. 387. Cloth, gill. New York: J. B. Ford & Co.

As to a work demanding the highest human talent, Mr. Beecher has justly consecrated the best maturity of his powers to the production of a Life of the Christ. It is an offering of faith and love to the sole divine-human One. He has thought it worthy of the best adornment that art could contribute. It is the monument by which he hopes to speak most permanently and most articulately to posterity. We doubt not that in this respect his expectation will be fulfilled. The great preacher of our age will be best known to the future as the great biographer.

The work is not characterized by surpassingly profound research. He has not gone beyond the circle of a few well-known commentators. Nor do we look to him for the solution of profound theological problems. He has not thought much in the rout of doctrinal systems. It is in his deep and flashing intuitions, his comprehensive grasp, his eloquent dissertations that we recognize the master, and rejoice that he has, as one essayist more, taken the great, inexhaustible, yet simple life to expound to the world in a voice the world will willingly hear. And when, after a few pages of Beecher, frank, loving, and earnestly Christian, we take down from our library shelves the truly Frenchy Jesus of Renan, we feel ashamed of the age that is not disgusted with the factitious.

Mr. Beecher evinces the earnestness of his faith by adopting that view of the nature of Christ which most tasks our belief, even to the sacrifice of our indestructible intuitions—the theory, namely, that the Infinite minified itself to the finite, and became the human soul of Jesus. He also denies the theory of verbal inspiration, or the necessity of inspired accuracy in details outside the limits of religious truths. The effort to sustain the absolute accuracy of the sacred writer in non-essential points he holds to be conducive to a strain of sophistry tending to produce infidelity far more strongly than the admission of incidental error. Mr. Beecher affirms that miracles are no suspension of the laws of nature, but a disclosure to the view of a higher law of a higher nature, a revelation of the universe-nature above the earth-nature. This we hold to be the true view, and rejoice to find it expressed with so much truth and beauty in these pages.

The State of the Dead. By Rev. ANSON WEST. 12mo., pp. 258. Philadelphia: J. B. Lippincott & Co. 1871.

This is an able and subtle essay, written by the Pastor of the Methodist Episcopal Church, South, in Huntsville, Ala., maintain-

ing, in opposition to the teachings of Pearson, Wesley, and Bishop M'Tyeire, that there is no "Intermediate State" of the dead, but that all souls at death depart immediately to heaven or to hell. The judgment day, however, he holds to be a great future reality at the close of this world's history, at which takes place a resurrection of the bodies of the entire human race, and their presentation before God for a divine personal review and final sentence for eternity. He quotes the Larger Catechism of the Presbyterian Church as a full and complete confirmation of his doctrine. It is an acute and plausible discussion, though we dissent from its conclusions.

Misread Passages of Scripture. By J. BALDWIN BROWN, B.A. 12mo., pp. 200. New York: Carlton & Lanahan. 1871.

Baldwin Brown is an eminent minister of the English Independents, and his works are published from our Book Room rather from their general excellence and their great liberalization of old Calvinism, than as authoritative expositions of a true Wesleyan Arminianism. His keen criticisms are suggestive and inspiring. His views of the relations of divine sovereignty to human responsibility retain some tinge of his hereditary training, yet show a clear intuition of the true solution in the midst of some vagueness. His *improvement* of the doctrine of substitutional atonement is too indefinite to be either satisfactory or dangerous to the reader. As a whole our ministry and people will find his pages instructive and quickening.

Jesus Christ. His Life and Work. By E. DE PRESSENSÉ, D.D. 12mo., pp. 320. New York: Carlton & Lanahan. 1871.

This is a popular abridgment from the polished pen of Pressensé himself of his great work, the "Life of Christ." By an arrangement with the enterprising English house of Hodder & Stoughton, Carlton & Lanahan are the sole American publishers. It is divested of those eloquent dissertations by which Christian scholars have been so richly gratified, and with a rapid pen, in fluent and popular style, follows the divine story to its divine result. It is the character of the Saviour once more pictured for the eyes of the people.

Saving Faith; Its Rationale. By Rev. ISRAEL CHAMBERLAYNE, D.D. 12mo., pp. 216. New York: Carlton & Lanahan. 1871.

Dr. Chamberlayne defends our Church from what is called by our Congregational brethren Stoddardism—the practice of forming a Church of unconverted membership. The work is done with a

vigorous and solid logic, backed with a mass of grand old English theology. The work will permanently stand, both as a warning against the practice, and a defense of our Church from the charge, of intending to indulge it.

Philosophy, Metaphysics, and General Science.

Fragments of Science for Unscientific People. A Series of detached Essays, Lectures, and Reviews. By JOHN TYNDALL, LL.D., F.R.S. 12mo. New York: D. Appleton & Co. 1871.

This volume of fugitive pieces is not only science for the scientific, but pantheistic doubt for the unsuspecting. Under the guise of science we have a philosophy borrowed from, or at least in unison with, the doctrines of Carlyle, Emerson, and Goethe. With this philosophy, lying in the misty interval between pantheism and atheism, the Professor so skillfully fringes his science, that it seems to gain from his dictum all the authority of demonstrated science itself, and in that attractive guise is scattered broadcast among the unscientific. Yet his frank audacity expresses itself in no imperious forms. Mr. Tyndall's style is not like Huxley's, denunciatory and pugnacious, full of will and battle, but soft and flowing as Apollo's lute, and variegated with all the spontaneous hues of a versatile fancy. Yet under all this winning gentleness the inexorable purpose exists. He inculcates the necessity of disciplining the mind to gradually accepting, with as little dread as possible, those inevitable truths which, suddenly announced, would produce a fearful shock, and which themselves are, in fact, but preparatory to still more fearful mysteries of truth. The panic must be soothed with the thought that every advance hitherto of the human mind from fetichism into science has been dreaded as a march into irreligion. Who knows but, after all, atheism, annihilationism, and the identification of humanity with brutalism may not be the right road to a nobler philosophy and a purer and more fervent piety?

Make to Professor Tyndall the concession that Lucretius demanded, "that the atoms move in tune" to the music of law, especially of a sufficiently flexible law, and God is superfluous. He will fix you up a first-class universe without any theistic aid. In his "Religion of Chemistry" Professor Cooke showed how elementary substances, with their repulsions and attractions, were all wonderful evidences of a great constructive mind. But Professor Tyndall sees nothing but the wonderful harmonic yet unintelligent marches of the atoms. The atoms, spontaneously, each take their

due places and form a crystal. By the same self-marshaling, the atom, each for himself, nimbly trips to his proper position, and the blade of grass, the cabbage, the oak, is formed. By the same spontaneous, self-arranging movements, the atoms conspire into a human body. And when atoms all marshal themselves aright, and a perfect body is formed, would it not, if exposed to the vital air, be a living body? Undoubtedly. Nothing but sound body and fresh breath are necessary to a live man. To all this, which is truer than revelation, we must learn to listen, and brace our nerves heroically and tonically for far, more terrible things to come. But, sooth to say, it is all, at last, the same trite old Lucretian materialism and atheism over again, expressed in the terms of modern science. The science is new and vigorous, but the atheism is senile and decrepit.

The identity of the old issue may be seen in Mr. Tyndall's arraying the immutability of the laws of nature against the offering of prayer for rain. We grant all that any physicist, as a physicist, and within the limits of physicism, can claim for the immutability of the laws of nature. By the light of experience and intuition he analyzes those laws and pronounces them *intrinsically* immutable. Granted. *Intrinsically*, in and of themselves, they are immutable. That is, in and of themselves they possess no power to stop or vary their own course. They contain in themselves no provision for self-suspension or self-deflection. That is all physicism, within her own limits, and exercising all the range she possesses, namely, of examining the laws themselves, can say. But mark! *the question of miracles is not a question of the nature of nature's laws.* The question still remains untouched. May not the course of events under those immutable laws be interrupted or deflected by the interposition of a Power from without or from above mere nature? This question, by its very terms, is without the limits of physicism. It takes no issue with the immutability of nature's laws. The question now is, as to the existence of that Power above nature, and as to His nature, and what He is likely to do; and then a new field is opened of inquiry by different faculties, and with a different set of facts, which inquiry, as it spontaneously grows, becomes theology. Professor Tyndall argues the whole question within the limits of physicism, just as if there were no God above physics. Next it is to be inquired, *Has such interposition ever, in fact, taken place?* and that is a question of history.

Mark, the question is not now whether the laws of nature have ever been suspended, but *whether an event, or course of events, under those laws has ever been modified by the interposition of a*

superhuman volition? A suspension of a law is one thing, a modification of an event or course of events, under law, is another. There are laws which cannot be suspended, as the law of causation, or the laws of mathematical relations. When a ball is thrown from a player's hand, the laws of nature would carry it to the utmost exhaustion of its force. Should another player's bat stop it midway, would that law be suspended? Not at all. The course of the ball and its stoppage by the bat are both under nature's laws. If an Homeric hero hurls his javelin powerfully enough to reach his foe, but the Goddess Pallas turns it from its course, no law is suspended; only a new antecedent comes in, and, under law, modifies the course of events. So if, by the unchanged course of nature's law Peter will be drowned, and Jesus interposes, the miracle is no suspension of nature's law. And even if God at the word of Joshua arrested the sun in his course, there was no more a suspension of law than when the player arrested the ball with his bat. Simply a new force comes in, and under the law of forces the course of events is changed.

Dr. Tyndall expends several useless pages in showing that the law of atmospheric pressure, for instance, first explained by Torricelli and confirmed by Pascal, has never varied. The laws of gravitation are by experience proved invariable. Undoubtedly; and miracles not only admit such invariability but assume it. *Were there no invariable law there could be no miracle.* There could neither be any course of events to interrupt, nor any law of forces to interpose the interruption. For the very interruption and interposition must take place and proceed from the interposer through the course and force of law. The whole question then, the conclusion again returns, is removed from the court of physicism, and becomes a question as to the existence of a competent and probable interposer, namely, a God, and as to the ascertained historical *fact* of the interposition.

In regard to materialism the mind of Mr. Tyndall is in equilibrium. The following passages are clear in statement but twilight in conclusion.

"I hardly imagine there exists a profound scientific thinker, who has reflected upon the subject, unwilling to admit the extreme probability of the hypothesis that for every fact of consciousness, whether in the domain of sense, of thought, or of emotion, a definite molecular condition of motion or structure is set up in the brain; or who would be disposed even to deny that if the motion or structure be induced by internal causes instead of external, the effect on consciousness will be the same." "I think the materialist will be able, finally, to maintain this position against all attacks, but I do not think, in the present condition of the human mind, that he can pass beyond this position. I do not think he is entitled to say that his molecular groupings and his molecular motions *explain* every thing. In reality they explain

nothing. The utmost he can affirm is the association of two classes of phenomena of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble in its modern form as it was in the prescientific ages." "On both sides of the zone here assigned to the materialist he is equally helpless. If you ask him whence is this 'matter' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science is mute in reply to these questions. But if the materialist is confounded and science is rendered dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."—Pp. 118-121.

The scientist may, indeed, bow in this dark doubt; not so the philosopher or the Christian. Philosophy asserts the supremacy, universal and eternal, of mind over matter. Were the universe filled with a boundless ocean of pure, even dead, physical force, it could never stir without directive mind to differentiate and define its movements. Force could never move force; but mind, without being force, and without exerting force, is the evidence of something superior to force, power—power to control force. We know from our conscious experience that mind, *will*, does control matter organized into obedience to it, and nowhere do we see mind but it sits enthroned over matter. In the brain, as in the universe, mind is lord and master. And in the factors, mind and brain co-operating, as thus distinctly presented by Dr. Tyndall, we can easily see the refutation of the assumption of Professor Barker and other aspirants for materialistic glory, that because the acting brain under mental emotion gives out heat, therefore mind is but one of the circle of correlated forces. In order for the brain to act, it must have and exert physical force, and until exact measurement shows the contrary, this molecular central action accounts for all the heat. Even in common parlance there must be brain strength for brain action. The brain can no more work under mental direction without force, than the legs; and there is no more wonder that heat comes from the brain in thinking than from the legs in walking.

The Mystery of Life. An Essay in reply to Dr. GULL's Attack on the Theory of Vitality in his Harveian Oration for 1870. By LIONEL S. BEALE, M.B., F.R.S. 12mo., pp. 71. London: J. & A. Churchill. Philadelphia: Lindsay & Blakiston. 1871.

We introduced Dr. Beale to our readers in a former Quarterly as the great leader in Microscopy at the present day, and as, therefore, the most authoritative expounder living of the Doctrine of Life from the physical side. His conclusions, fearlessly announced as the result of experimental knowledge, are very unwelcome to the self-sufficient blusterers of the materialistic-atheistic,

protoplasmic school of Huxley and Tyndall. How impudently and how vainly these blatant gentlemen endeavor to browbeat him, their unquestionable master in the science from which he speaks, may appear from the following extracts:

It is indeed significant if, as seems to be the case at this time in England, an investigator cannot be permitted to remark that facts which he has demonstrated, and phenomena which he has observed, render it impossible for him to assent at present to the dogma that *life is a mode of ordinary force*, without being held up, by some who entertain opinions at variance with his own, as a person who desires to stop or retard investigation, who disbelieves in the correlation of the physical forces, and in the established truths of physics.*

Is it possible that belief in a something, a power, force, agency, or call it what you will, which is beyond the range of physical and chemical investigation, and cannot be rendered evident to the senses, should disqualify a man for scientific investigation any more than a belief in a God renders it impossible for him to successfully pursue observation and experiment? It ought not to be necessary to state that the proposition that *vital power* is distinct from *force* does not involve a belief in the absurdity that life creates matter or transmutes one element into another.

Whatever may be the fate of the inferences I have drawn concerning the nature of *vital actions*, they have been deduced from facts of observation. The theory has, as it were, forced itself upon me in the course of my work. In the spring of 1861 I had the honor of delivering, at the College of Physicians, a course of lectures "On the Structure and Growth of the Simple Tissues of the Body;" during the delivery of which upward of sixty microscopical specimens were exhibited and described. The conclusions I drew were based upon the facts thus publicly demonstrated.—Pp. 5-7.

Dr. Gull, in reply to whom this monograph was written, maintains that life, or the thought-power, is but one of the forms of force, convertible with heat, electricity, motion, etc. Dr. Beale's replies are mainly two. First, experiment has never been able to transform force into life; and second, the properties of force and life are so different that the entities cannot be identified.

The following is his decision as to the experimental proof:

Notwithstanding all that has been asserted to the contrary, *not one vital action has yet been accounted for by physics and chemistry*. The assertion that life is correlated force rests upon assertion alone, and we are just as far from an explanation of vital phenomena by force hypotheses as we were before the discovery of the doctrine of the correlation of the physical forces. In short, this most important discovery in physics does not affect the question of the nature of the phenomena peculiar to living beings.

Each additional year's labor only serves to confirm me more strongly than before in the opinion that the physical doctrine of life cannot be sustained, and when

* "Dr. Tyndall goes even still further. Instead of answering arguments, he gives expression to some of the words of his friend Huxley, and speaks of me as a 'microscopist, ignorant alike of philosophy and biology,' and as having been 'lately Professor in a London College, famous for its orthodoxy.' That I am not a convert to the philosophy and biology of Tyndall and Huxley is perfectly true; but that my connection with King's College has in any way influenced my views is a suggestion as devoid of foundation as the fiery-cloud hypothesis of evolution itself."

I review in my mind the evidence upon which the doctrine of *vitality* rests, it appears to me extraordinary that any one can persuade himself that a thing, possessing in itself the power or property of transforming matter and force in a definite way, is itself mere matter and force—that that which *converts* is no more than that which is *converted*.—P. 9.

On the difference between *Vital Power* and Force :

The relation between *vital power* and the ordinary forces of matter may not be more intimate than the relation between the man who makes a water-mill and the forces which raise the water that drives the wheel, or the materials of which the mill is constructed. And yet the water-mill could not have been made by the water, nor by the wood nor iron which in part constitute the mill nor by the mighty forces imprisoned in these materials. The man, not the forces of the matter or of the water, *constructs* the mill. Where, then, is the evidence that justifies Dr. Gull, and those whom he follows, in asserting that any *form or mode of ordinary force has constructive power*? Force is mighty, force is powerful, and force may be *destructive*; but what evidences can be adduced in favor of the *constructive* agency of any mode of force? Can any or all the forms of force yet discovered *construct* an insignificant monad any more than they can make an umbrella or build a house? Dr. Gull neither notices the objections which have been raised to the view concerning the *forming, building, and constructing* powers of force, nor adduces one new fact or argument in its support.—Pp. 10, 11.

Herbert Spencer builds his great structure of biology (or life-science) in order to show that the entire system of living beings has arisen by purely unguided, unintelligent natural forces; so that neither God nor planning mind was needed to evolve the wonderful result. His greatest difficulty, of course, is at the point where forms of life are molded into intellective shapes. But the *crystal* is his grand transition stepping-stone. The crystal does form into symmetrical shapes, it grows; just as animal bodies form into symmetrical shapes, and grow. The difference is in the different degrees of complexity. All this, however, fails to meet the case. The crystal forms to stiff mathematical shapes, such as unintelligent forces by mutual interaction may produce. They may be, like chemical compounds, the rigid results of rectilinear affinities and repulsions, requiring no contingent guidance. But life-forms are *intellectively varied*. They are varied in plans, and selected modes and models. What selective power distributes the particles of matter so as to form the beauty of a maiden's cheek, and the varied styles of beauty of a thousand different faces? These are molded, fashioned, esthetically and artistically planned, and no science has as yet made the first successful step toward showing how they can be otherwise than mind-molded. Force, motion, electricity, can do nothing here.

One grand distinction of living beings is *heredity*. Every *species* is a secret society; and the secret by it possessed is its *vital formative power*, by which a given form of living being produces another form of living being of its own order. Crystals do not

beget crystals; minerals are not *born* from minerals. And living beings are as unique in death as in birth.

The crystalline matter can be redissolved, and will crystalize again as many times as we like, but the monad matter cannot be redissolved and reformed, any more than a dog or a man can be dissolved and then produced again from the solution. Neither man, nor any living thing, nor any kind of living matter, can be dissolved, for that which *lives* is incapable of solution. It may be *killed*, and then some of the products resulting from its death may be dissolved, but this is a very different thing from *dissolving the living matter*. Nor can the lifeless substances which are dissolved ever be made to assume again the form and character they once possessed. Nor under any circumstances can the living thing, once dead, be made to live again, even if no attempts whatever be made to effect its solution.—Pp. 30, 31.

The Debateable Land Between this World and the Next. With Illustrative Narratives. By ROBERT DALE OWEN, author of "Footfalls on the Boundary of Another World." 12mo. New York: G. W. Carleton & Co. London: Trübner & Co. 1872.

The "Footfalls" of Mr. Owen, lately by us noticed, confined itself to those apparently superhuman phenomena which take place without any known human agency. The present volume embraces phenomena apparently resulting from voluntary human processes, and hence includes the facts of modern so-called Spiritualism, such as table-turning, medium-writing, evocation of the dead, etc. The work evinces all the care and skill in regard to clearness of evidence that we ascribed to the former volume. Assuming Mr. Owen's own sound-mindedness, intellectual and moral, the observed facts do not seem to be at all explained by the scientific solutions furnished by the article in the London Quarterly noticed in our Synopsis.

Mr. Owen's volume is truly made up of two books that have very little to do with each other. His narratives form a body for special study as to their validity, and, admitting their validity, of great interest. But besides this there is a large mass of theological or antitheological matter which is very irrelevant. Mr. Owen addresses the clergy, plainly intimating that he thinks that they are an isolated, unworldly class, who do not read the newspapers but who somehow or other will read his books. Had not Mr. Owen better address the *savants* instead of the clergy? When he has won over Huxley, Tyndall, and the scientific associations generally, it will be time for him to come to the clergy, and tell them that Christianity will be greatly aided by the strength of spiritualism. At the present time it is to be feared that the alliance would be a burden to religion, redoubling rather than diminishing the hostility and contempt of the scientific world. Clearly, then, Mr. Owen makes not a sustainable demand when he

asks them to vacate their system of its orthodoxy, and minify itself to Spiritualism alone, until Spiritualism can vindicate its status with some assurance.

Mr. Owen gives us a list of negations, denying the atonement, inspiration, and miracles of Christ, which, as it seems to us, are his own mere *dicta*, not resulting at all as logical sequences from his spiritualistic facts. We could believe them all, as Wesley believed the real supernaturalism of the phenomena in his father's house, without at all disturbing our orthodoxy, or suggesting any of Mr. Owen's negations. Nay, if these phenomena do, as he claims, demonstrate a supermundane intercourse, then the great prepossession against the miracles is vacated. Jesus, in fact, then appears as the greatest miraculous fact in history.

With his definition of a miracle, "a suspension of a law of nature," we readily concede the non-existence of any such event. But such is not the definition at the present time adopted, as we have set forth in our notice of Professor Tyndall, written before reading either Mr. Owen's book, or Mr. Beecher's Life of Jesus. Professor Wilkins, in his *Phœnicia and Palestine*, noticed on another page, says, "Miracles are often spoken of as violations of the order of nature; they are rather revelations of the true order of nature."

The Earth. A Descriptive History of the Phenomena of the Life of the Globe. By ELISEE RECLUS. Translated by the late B. B. WOODWARD, M. A. Edited by Henry Woodward, British Museum. Illustrated by two hundred and thirty maps inserted in the text, and twenty-three page maps, printed in colors. 12mo., pp. 567. New York: Harper & Brothers. 1871.

Our globe is here made to put on her most splendid attire. Her physical phenomena are unfolded in very rich detail in an animated and often eloquent style.

Reclus indorses neither the nebular origin of our globe nor the existence of a central fire. He fully admits the brilliancy of the nebular theory (according to which our planets were made by the off-throw of successive masses from the whirling nebulae) as first suggested by Kant, and fully developed by La Place. To Kant, though not an atheist, it had a charm from the fact that the entire system of things might thereby have unfolded in all its fullness and through all its minute details, as Herbert Spencer has since professed to show, by the natural "evolution" of unintelligent causes, without any guiding mind. Reclus thus states the objections:

But La Place himself, on putting forth this hypothesis, says that he does so "with diffidence," and no one has a right to be more confident than the great geometrician. In fact, his conjectures do not account for the presence of comets, which gravitate around the sun in determinate orbits, although according to his hypoth-

esis, they are "strangers in the solar system;" they also fail to explain the elliptical form of the planetary orbits and the inclination of their axes; finally, they appear to be contradicted by the retrograde motion of the satellites of Uranus. Some of the distant nebulae, which were taken by astronomers to be masses of uncondensed cosmical matter, possess the most fantastic forms, which would be very difficult to explain by means of the new hypothesis; some of the nebulae, too, are variable, and the telescope discloses them to us under very different aspects in succession. Finally, the discovery of the spectral analysis—an eternal glory to MM. Kuchloff and Bunsen—warrants us in believing that the chemical composition of the sun differs very decidedly from that of the planets forming its system; for the solar body, at least in its external layers, does not contain either silic, tin, lead, mercury, silver or gold. We must therefore confess that La Place's celebrated and seductive hypothesis is inadequate to account for all the phenomena which have been observed.

The doctrine that our globe was once a whirling mass of liquid fire, with a crust gradually thickening into solidity by a cooling-off process has, he thinks, great difficulties. A solid globe set in a whirl would probably flatten at the poles and expand at the equator as much as our globe does. A liquid globe would flatten to a disk. The fact that we find the earth grow warm the deeper we perforate proves little; for the depth of our perforations is comparatively but a film's thickness. Hopkins has plausibly shown that the shell of the globe must be solid for a thousand miles deep, and Professor Thomson and others have inferred from various premises that the center is solid. The phenomena attending volcanoes are best solved on the supposition of extensive subterranean seas of fire. On the whole, the science of globe-making appears to be, like our city of New York, not quite finished.

A History of Philosophy. From Thales to the Present Time. By DR. FRIEDRICH UEBERWEG: late Professor of Philosophy at Königsberg. Translated from the fourth German edition, by GEORGE S. MORRIS, A.M., Professor of Modern Languages in Michigan University. With Additions by NOAH PORTER, LL.D., D.D., President of Yale College. With Preface, by the Editors of the Philosophical and Theological Library. Vol. I, History of the Ancient and Mediæval Philosophy. 8vo., pp. 487. New York: Charles Scribner & Co. 1871.

This is the first instalment of a new enterprise. Drs. Schaff and H. B. Smith, as editors, propose to publish "a select and compact Library of Text and Reference Books upon all the main departments of Theology and Philosophy, adapted to the wants especially of ministers and students in all the denominations." The plan includes both translations from foreign languages and original works by American authors. We welcome the project, though we doubt not the publications will contain some things that we cannot indorse. The prospectus announces a critical edition of Tichendorff's *Greek Testament*, Van Osterzee's *Didactic Theology*, and *Patristics*, by Prof. R. D. Hitchcock.

The present work by Ueberweg is intended as an intermediate in

size between the voluminous Ritter and the compendious Schwegler. The author was born in 1826, made Professor of Philosophy in Königsberg in 1862, and died June 7, 1871. He was the author of a *Logic*, a translation of which was published in London. The present translation is made with the author's consent, and "on the day of his death he carefully corrected some of the proof-sheets, and was delighted with their accuracy."

We augur great good from this whole series of publications. It will show that in this very hour of a vaunting materialism boasting over the death of all spiritual philosophy, not only philosophy but psychology and theology are amply able to issue a triumphant self-assertion.

The Intuitions of the Mind, Inductively Investigated. By Rev. JAMES M'COSH, LL.D. 8vo., pp. 450. New York: Robert Carter & Brothers. 1871.

To this standard volume the *Quarterly* has given two book-notices, and one able article in full by the late Dr. Dempster. It furnishes the firm psychological ground, on which we must stand against all modern materialism. It should, therefore, come into the course of any well-read metaphysical inquirer.

History, Biography, and Topography.

The History of Methodism in Kentucky. By Rev. A. H. REDFORD, D.D. Three volumes, 12mo., pp. 479, 512, 554. Nashville: Southern Methodist Publishing House. 1870. On sale by Carlton & Lanahan.

Too many books of history, such as these volumes of Redford's, can hardly be written. Now is the time to write them. Precious mementoes of the early times of Methodism lie around us on every side, like the manna which fell in the wilderness and lay round about the host in the morning; but, like the manna, these memorials must be gathered while the dew is upon them, for when the sun waxes hot they will be gone.

The field which our author traverses is rich in materials. Kentucky was long the scene of Indian wars, "the dark and bloody ground" of murderous conflict with a wily foe. Her first settlers were men of strong arms and fearless hearts, and their history is a wild romance, an epic of the woods, full of the records of lofty courage and fearful suffering. And the history of the founders of Methodism in Kentucky is also a grand romance of toil and danger, and at the same time a holy record of faith and hope and courage, whose mighty deeds win the crown. The pioneers of the Gospel kept pace with the pioneers of secular life. They took their long

and solitary rides through the forest, searching out the scattered settlements, and preaching the word of life to those who, but for their unselfish labors, were as sheep having no shepherd. Bishop Asbury, in his episcopal visitations to these perilous regions, was often accompanied from place to place by a guard of armed men, and his Journal records his thanksgivings for safe passage through the dark domain of the panther and the savage.

Dr. Redford has done his work well. The narrative is smooth and flowing, the description vivid, the general style accurate and eloquent. He delights in his work, and writes *con amore*, as every man should who writes at all. He has done well a thing well worth doing in gathering the relics of an age fast receding into the dim past. The interest is not as local as might be supposed. Not a few names which are household words east of the Alleghanies appear in these Western annals, and even shine there with new luster. Some who labored hard and successfully both east and west of the mountains, here for the first time receive fitting notice, possibly in some cases because they did their best work in the West, amid the excitements of a new field, and new provocations to effort.

One striking feature of the times was the propensity for public debate in regard to doctrines and Church usages. Calvinist and Campbellite, Baptist and Methodist, seemed to ride about, lance in rest, like the knights of old, ready to challenge to mortal combat any man who doubted that their ecclesiastical lady-love was the fairest of all the daughters of truth. A goodly specimen of these theological battles is found on page 232 of the first volume. In 1792 Valentine Cook traveled the Pittsburgh Circuit. Mr. Cook was warned by letter that he was not needed within the bounds of a certain "parish." He replied, and the correspondence went on till at last a challenge to public debate was given and accepted. The time and place were named, and a great crowd, with scarcely a friend of Methodism in the whole concourse, assembled to witness the contest. The champion of Calvinism, the Rev. Mr. Jamieson, a tough Scotch Seceder, rode up, a little late, but declaring loudly, "I am here in ample time to gie the youngster a dose from which he'll not soon recover." When Mr. Cook was introduced to him he scanned him with contemptuous eyes. "What," said he, "is this the young man who has had the impertinence to assail the doctrines of grace!" An effort was made to adjust the preliminaries; but the old Scotchman would agree to no rules whatever. He meant to conduct the whole affair in his own way. When he was done, "the young man," if he had any thing to say, and the

audience were willing to hear, might say it. As a specimen of the character of those times, as well as of Mr. Redford's style as a historian, we give the narrative in his own words:

With an air of self-confidence he ascended the pulpit, and without prayer, explanation, or any thing of the sort, commenced a most furious attack on Mr. Wesley and Methodism in general. He soon became greatly excited—raved, stamped, and literally foamed at the mouth. By the time he entered on the support of Calvinism properly so called, his voice was well-nigh gone. He, however, screwed himself up as best he could, and held on for a considerable length, relying almost exclusively on the opinions of distinguished men and learned bodies of ecclesiastics for the support of the prominent features of his theology. At the close of about two hours he brought his weak and very exceptionable remarks to a close, and sat down greatly exhausted. Mr. Cook then rose, and after a most solemn and fervent appeal to Almighty God for wisdom and help from on high to maintain and defend the truth, he commenced, though evidently laboring under much embarrassment. His hand trembled, his tongue faltered, and at times it was with difficulty he could articulate with sufficient clearness to be heard on the outskirts of the assembly. He first took up in order, and refuted with great power and effect, the allegations that had been made against Wesley and Methodism. By this time his embarrassment had passed off, his voice became clear and distinct, and, withal, there was a strange sweetness in his delivery that seemed to put a spell on the whole assembly. He then entered his solemn protest to the exceptionable features of the Calvinistic theory. He opposed to the opinions of reputedly great and learned men, on which his opponent had mainly relied, the plain and positive teachings of Moses and the prophets, of Christ and his apostles; and in conclusion presented an outline view of the great Gospel scheme of human salvation, as believed and taught by Wesley and his followers both in Europe and America—not in theory only, but in its experimental and practical bearings on the present and future destiny of the world. At an early period in his discourse the venerable champion of Geneva rose to his feet, and exclaimed with all the voice he had left, "Wolf, wolf, wolf in sheep's clothing!" Mr. Cook, however, had become so perfectly self-possessed, and so thoroughly occupied with his subject, that this excessive rudeness on the part of the old Scotchman had no effect whatever upon him. As he advanced in the discussion he appeared to acquire additional strength, physical, mental, and spiritual. The fixed attention of the vast multitude seemed to inspire him with new powers of investigation, argument, and eloquence. His voice, though soft and soothing, rolled on in thunder-tones over the vast concourse, and echoed far away in the depths of the forest; while his countenance lighted up, kindled, and glowed as if newly commissioned from on high to proclaim the salvation of God to a perishing race. The poor old Scotchman could endure it no longer; he again sprang to his feet, and bawled out at the top of his shattered voice: "Follow me, follow me, and leave the babbler to himself." Only some two or three obeyed his mandate. Mr. Cook was engaged in too important a work to pay the slightest attention to the ravings or flight of his opponent. He pressed directly forward with his argument, dealing out at every step the most startling demonstrations against error in Christian faith and practice. Long before the mighty effort was brought to a close the whole assembly were on their feet, all eagerly listening, and insensibly pressing toward the speaker. Every eye was fixed, every ear was opened, and every heart was tremblingly alive to the importance of the theme. When Mr. Cook took his seat all faces were upturned, and, for the most part, bathed in tears. The great multitude stood for some time like statues, no one appearing disposed to move, utter a word, or leave the place. All seemed to be overwhelmed, astonished, and captivated. When the crowd began to disperse, for some time all was silent as a funeral procession. At length a good-looking old gentleman turned to his companion and said, "Did you ever hear such a man?" "Never," was the prompt reply. A free conversation ensued. It was readily admitted that he must be a very great and learned man, and that they had never wept so much under a discourse in all their lives before. It was perfectly evident that, they were strongly inclined to set him down as a good as well as a

great man. In the midst of their conversation another elderly gentleman—all of Scotch descent, and evidently of the same persuasion—spoke up, and said, with a good deal of apparent excitement and solicitude, "Sirs, I perceive that ye are in great danger of being led captive by the de'il at his will. Ha'e ye never read how that Satan can transform himsel' into an angel of light, that he may deceive the very elect, if it were possible?"

Prominent in Dr. Redford's narratives appear the names of Asbury, Whatcoat, Poythress, McKendree, Snethen, Cartwright, Axley, Boehm, Kavanaugh, Winans, Bascom, and a multitude of others, some strange, some familiar to our eyes. The author has excelled some of our historians in one department. He has been duly mindful of the valued and useful laymen whose holy lives and pious zeal did good service to the Church. Moreover, he has given fitting space to the devoted women "whose names are in the book of life," and who did much to further the glorious Gospel of the Son of God. This is as it should be. It is not only an act of simple justice to our people, but it will claim for the work a larger circle of readers.

There are about two pages of the fifteen hundred which the author would have done well to omit, and which we hope he will leave out of future editions. When he declares, on page 260 of the first volume, that slavery is "a purely civil institution," and therefore the Methodist Episcopal Church was wrong from the beginning in condemning it, he has the judgment of the civilized world against him. We trust his book will survive the need or the disposition to apologize for the great sin of American slavery. On page 60 of the third volume the arrest and imprisonment of a preacher of the Church South, which occurred during the war, are made the occasion of remarks which, even if there should be a shade of truth in them, can do no good now. There are plenty of facts furnishing ample grounds for retort equally bitter. Let the evil passions of those sad days of fratricidal strife be buried in the graves of our dead heroes, North and South, and all the living learn wisdom from the dread lessons of the past. As a whole, Dr. Redford's work may well stand on the same shelf with Dr. Stevens's histories in our libraries.

People of Africa. A Series of Papers on their Character, Condition, and Future Prospects. By E. W. BLYDEN, A.M., TAYLER LEWIS, D.D., and THEO. DWIGHT, Esq. 12mo., pp. 157. New York: Anson Randolph & Co. 1871.

The basis of this fine book is three articles, republished, with the Editor's consent, from our *Quarterly*; two by Professor Blyden, and one by Theo. Dwight, Esq. A special interest rests upon the Articles of Professor Blyden, which take their place among significant historical "first things" as the first *Quarterly* article

ever written by a negro, but which are by no means indebted to that fact alone for their value. Professor Blyden is a man of genius, and of singular acquirements amid singular disadvantages. A grace of English style rarely surpassed, a fine imagination, a linguistic erudition, and a burning Christian enthusiasm for the good of his race, mark him as a man who ought to be furnished with ample scope for his talents.

This little volume contains, among other choice pieces, a letter from Prof. Tayler Lewis to the "Independent," calling attention to these articles, but more fully to an Arabic epistle (a beautiful facsimile of which is given in the volume) written from the African King of Musāda to the President of Liberia. An article is contributed also by Professor Crummel, a son of a native African, born in Brooklyn, preparatorily educated at the Oneida Institute, N. Y., subsequently graduated at Queen's College, Cambridge, England, and for some years Professor in Liberia College. The object of issuing this very interesting volume is to awaken and cherish an intellectual and Christian interest in Africa and the Negro race.

The Early Years of Christianity. The Martyrs and Apologists. By E. DE PRESSENSE, D.D. Translated by ANNIE HARWOOD. 12mo., pp. 654. New York: Carlton & Lanahan. San Francisco: E. Thomas. Cincinnati: Hitchcock & Walden. 1871.

THE MARTYRS AND APOLOGISTS are the heroes of this, the second volume of Pressensé's history of our religion. It might well be called the *third* volume; for his very *first* volume presents us Jesus Christ the founder, and his second The Apostles within the New Testament era. This present volume steps out of the New Testament into the post-biblical era. Not only has Christ ascended, but the apostles have departed, and the unapostolical and uninspired history of the Church has commenced. Yet does our eloquent author find rich inspiration in his theme. The portraiture of the post-apostolic Fathers are depicted with a powerful outline, and in rich and deep, yet truthful coloring. Nowhere in our language is young Christianity so presented before our eyes as to attract our love, and inspire us with a kindred spirit. Nowhere is such ample justice done to the early heroes of the faith, to Clement of Rome, to Tertullian, to Irenæus, to Origen, and to Clement of Alexandria. Church history is no longer a dead statistical study, but a rich field for popular perusal. Not the minister alone, but the intelligent layman and the people, will find here not only instruction in historic truth, but entertainment for the imagination, and stimulant for the best emotions of our nature.

The Life of the Rev. John M'Vickar, S.T.D., Professor of Moral and Intellectual Philosophy, Belles Lettres, Political Economy, and the Evidences, in Columbia College. By his Son, WILLIAM A. M'VICKAR, D.D. 12mo., pp. 416. New York: Hurd & Houghton. 1872.

This book is "A Son's Monument to a Loved and Honored Father." Dr. John M'Vickar was born in the City of New York, in the year 1787. He was graduated at Columbia College in his seventeenth year; spent two years in Europe; came home; married; was rector of a Church at Hyde Park, New York, for a few years; and in 1817 was elected to a Professorship in Columbia College, which position he occupied till 1864, four years before his death.

Phœnicia and Israel. A Historical Essay, by AUGUSTUS S. WILKINS, M.A. 12mo., pp. 201. London: Hodder & Stoughton. 1871.

This is a beautiful historical essay, prepared as a University prize performance, from a number of the latest and best authorities. It is written less compactly than Smith's history—more in the dissertation style—and has room for richer coloring and more comprehensive views. It sheds a clear illumination upon the eastern margin of Israel's history. Upon the migration of Abraham from Chaldea, and the character of the earliest Canaanites found by Abraham in the Promised Land, views not familiar to our sacred scholars are disclosed. Striking views are given of the Phenicians or later Canaanites, their atrocious and cruel idolatries, and their deep desert of the judicial destruction decreed by Jehovah.

The Land of the Veda: being Personal Reminiscences of India; Its People, Castes, Thugs, and Fakirs; Its Religions, Mythology, Principal Monuments, Palaces, and Mausoleums; together with the Incidents of the Great Sepoy Rebellion, and its results to Christianity and Civilization. With a Map of India, and Forty-two Illustrations; also, Statistical Tables of Christian Missions, and a Glossary of Indian Terms used in the Work and in Missionary Correspondence. By Rev. WILLIAM BUTLER, D.D. 8vo., pp. 550. New York: Carlton & Lanahan. San Francisco: E. Thomas. Cincinnati: Hitchcock & Walden. 1872.

One of the most magnificent volumes ever issued from our press! Its external execution, its material, its illustrations, all are superb. It opens the gates of India to our Church, and points to fields whitening to the harvest. From the lateness of its appearance we can thus barely announce it; a future Quarterly will discuss it in a full article.

Periodicals.

The Pittsburgh Christian Advocate versus Our Methodist Episcopacy.

Our vivacious brother, the editor of the "Pittsburgh Advocate," is engaged in the heroic enterprise of destroying the Meth-

odist Episcopal Church! Being personally an earnest Presbyterian, instead of joining some one of the several Methodist Presbyterian Churches existing he esteems it more eligible to abolish the Episcopacy of the Church to which he belongs. This rather revolutionary project he proposes to accomplish by an unconstitutional process; namely, a mere majority vote of the General Conference! And this process he advocates in rather a violent way; namely, by misrepresenting the doctrines of the defenders of our Church, by menacing them with repressive laws, by the use of opprobrious epithets, as "prelatical," and by a vociferous "We denounce" of their utterances. So far as his arguments are concerned, we could close without another word provided we could successfully ask every one interested in the subject, that after reading all that Dr. Nesbit has said in reply to us, again to read our article in careful comparison, and decide whether his *replies* are any *answer* whatever.

Dr. Nesbit is pleased to "denounce" us as "prelatical" for maintaining that our Episcopacy is an "order." The burlesque of Dr. Nesbit's setting up to "denounce" any thing we think right to say, as an editor, is sufficiently comic. It is Lilliput talking Brobdignag, and fails to be offensive by being fantastic and facetious. The dear brother may excel in good principles, but he fails in good manners. In so "denouncing" us he denounces the Methodist Discipline, which says in express terms, and in its very first section, that Wesley gave Coke "LETTERS OF EPISCOPAL ORDERS." Hereby he "inveighs against the doctrine and discipline of the Church," and commits an expellable offense.

Yet in this, our very sin of being "prelatical," Dr. Nesbit affirms that "the practice of the Church sustains Dr. Whedon; the theory condemns him." That is, "the practice" of the Church "sustains" us in being prelatical, and therefore is itself "prelatical;" that is, our ordinations are "prelatical," and so must be abolished; and John Wesley's form of ordination, or "*making a bishop*," was "prelatical;" and so John Wesley's first ordination of Coke and subsequent ordination of Mather were "prelatical," and John Wesley was therein a "prelatist." And as his ordinations were "prelatical," so our Episcopacy by him inaugurated is prelacy, and our Bishops, Asbury, Hedding, and Morris, are prelates! We are not quite as repugnant to Presbyterianism, perhaps, as Mr. Wesley was. We entertain profound veneration for Presbyterians *in their own place*, that is, *in a Presbyterian Church*. But a Presbyterian in an Episcopal

Church, and especially a Presbyterian in an Episcopal Church using office and position to "denounce" the defenders of the Episcopacy of that Church, is a problem.

For it is not really *Prelacy*, but, as we shall show, *Episcopacy*, against which, from his Presbyterian stand-point, Dr. Nesbit raises his outcry. 1. PRELACY claims to root its three orders in the New Testament as the divinely-appointed and exclusive form of Church government; it asserts unbroken descent of its prelates from the apostles, denies all essential oneness of the two or three orders, and all power of the eldership to unfold or constitute an episcopate from itself. 2. Wesley's EPISCOPACY, assuming that the Scripture prescribes no one form of government, claims its three orders to be *optional*. This Episcopacy exists only as it is framed by the free choice of the Church into her constitution, and it can be modified or abolished by the proper constitutional change, and some other form be justifiably instituted. It admits that the episcopate and eldership, while essentially *one order*, are derivatively *two*. It claims no necessary descent from the apostles, however historically probable it may be that episcopacy was sanctioned and some bishops ordained by the latest living apostles. 3. PRESBYTERIANISM, like prelacy, claiming an exclusive divine prescription, but for two orders instead of three, pronounces all other functional positions to be *offices*. Feeling the anomaly that an office should really possess greater jurisdiction and superior power over the orders, and the still greater anomaly of its being inaugurated with the proper ritual of an order, namely *ordination*, it seeks first to abolish its ordination, and then its jurisdiction and existence. It is in this last category that Dr. Nesbit stands. *He is a staunch Presbyterian*, and his battle is with our Episcopacy. His modes of battle are to assail and "denounce" the firm defenders of our constitutional Episcopacy as "Prelatists! prelatists!" He incurs this confusion and in his heart commits these indiscretions, we doubt not *honestly*; and we sincerely hope, as he comes to learn the true distinction, he will see it consistent with reason and conscience to change his position and his doings; that is, leave the Church as did Alexander M'Caine before him, or accept in heart the constitution of the Church, whose honors he is now enjoying and using to her injury.

The editors both of the Pittsburgh and Cincinnati "Advocates" quote largely such authorities as Watson, Bangs, Ezekiel Cooper, and Dr. Stevens, to show (in opposition to the Discipline) that

our episcopate is not an "order" but an "office." And yet both these brethren insist with great positiveness that these authorities contradict "the practice" of the Church, namely, its ordination of bishops! Dr. Nesbit insists, therefore, that the ordination should be abolished to relieve the contradiction, and so leads the heroic movement. Dr. Merrill thinks the contradiction can be allowed to stand, and so takes no share in the "movement." But then the sweeping argument comes: if these authorities, in the very passages quoted, contradict the practice of our Church, *what are the authorities good for?* That "practice" was received from John Wesley; it is embodied in the history of our Church; it is expressed in her fundamental documents, and it forms a part of her constitution. To quote half a dozen writers who contradict the constitution of the Church as "the theory of the Church" is itself a contradiction; for the constitution of the Church is itself "the theory of the Church," and all those who contradict it are to be rejected as no authorities at all.

But the quotations themselves are mostly factitious and spurious. Of Dr. Nesbit's quotations, one is Leigh's *Critica Sacra*, as a Methodist authority! Another is a shamefully garbled sentence from Dr. Bangs, making him appear to say the reverse of what he does say. Another is from Dr. Stevens, written by him in his young manhood, and years ago rejected by him as an error.* Another is from Watson, who said that our episcopacy is not an order but an office, simply because he was unaware, as a foreigner, that our Discipline has always pronounced it both an "office" and "orders." Against these effigies we quote Wilbur Fisk, Emory, Bangs, Dr. Stevens, Dr. John S. Porter, and Dr. Alfred Brunson.

It is these editors themselves, observe, who stultify their own quoted authorities. Nothing is clearer than that those authorities themselves, as Watson, imagine that they are explaining and defending the "practice;" whereas, according to these editors, they really "contradict" and demolish the very thing they are trying to defend. Now we submit that authorities so stultified

* If Dr. Merrill, who hints that Dr. Stevens is *following* our opinions, will turn to the back volumes of our Quarterly, (since 1856,) he will find an article from the pen of Dr. Stevens defending our Methodist polity against an attack made in the so-called "prelatical" "Church Review," and he will find that Dr. Stevens's defense against "prelacy" is based on the very view maintained by us. And this view was pronounced by the "Church Review" to be "ultra-radical." So that, *first*, Dr. Stevens's views and ours were formed perfectly independently of each other; and, *second*, they are such as no "prelatist" would accept.

as that, (stultified even by those who quote them,) who overthrow what they try to defend, are a trifle worse than nothing; and to claim that their "theory" is to be imputed to the Church as its "theory," is to *stultify the Church*.

From the year 1785 to the year 1872 our Discipline in its First Section says in express words that Wesley gave to Coke "LETTERS OF EPISCOPAL ORDERS." What are *Letters of Episcopal Orders*? Of course they are written credentials announcing that Coke was authentically endowed by ordination with "EPISCOPAL ORDERS." Our fathers in that same *First Section* say that they accepted Coke and Asbury because they were "*satisfied of the validity of their Episcopal Ordination.*" All that can mean nothing else than that our founders required in the Episcopacy they chose a valid "*ordination,*" that Coke was endowed by a valid "*ordination*" with valid "*orders,*" and that hence our Episcopate is valid "*ORDERS.*" And this "*Section*" is a constitutive document. *It is the constitution of the Church declaring its own "theory."* To quote *sporadic dicta* from eminent individuals contradicting this declaration is to array them against the constitution of the Church. To "denounce" this declaration is to "denounce" our constitution, and to "inveigh against our discipline." And our Episcopal orders and ordination as defined by this declaration are embodied into our Restrictive Rule, and can be changed only by the Restrictive Rule process. *No one can, no one has attempted to, refute this argument.*

Dr. Nesbit (inadvertently followed by Dr. Merrill) makes a great show of triumph over an imaginary contradiction between our statements in our Commentary, of the nature of ordination as it existed in the Church of the Acts of the Apostles, and our statements in the Quarterly of the nature of ordination as optionally adopted by Wesley from "the primitive Church." Both sides of the fancied contradiction are true. The Church of the Acts of the Apostles was in a forming transitional state, and the ultimate import of ecclesiastical ordination not fixed; in the later or "primitive Church," whose form Mr. Wesley professedly adopted, three orders had very generally become established, and the ordination had received a fixed ecclesiastical import. How the forming Church of the Acts of the Apostles gradually crystallized into the "orders" of "the primitive Church," with its three ordinations, we indicate in our note on Acts xi, 30. It is the very force of "the Wesleyan axiom" that the Acts of the Apostles presents no obligatory model. This we unfolded at full

length in our article, and this jubilation over a pseudo-contradiction is as heedless as it is transient.*

We take no share in Dr. Merrill's fears that we are "imperiling the Episcopacy" by our thus blowing away the mist, and disclosing the genesis and nature of our polity precisely as it is. If the clear light of history destroys our Episcopacy, let it be destroyed. But, quite the reverse, such exposition, showing that this institution, cleared of all "contradiction," as received from John Wesley, is neither Prelacy nor Presbyterianism, but voluntary Episcopacy, defensible, as such, equally from high church and from anti-episcopal attacks, is as logical in "theory" as it is eligible in "practice." Of one thing our respected editorial brother may be well assured: after the expositions of this subject given in these our three Articles, *no mere General Conference majority will ever strike down John Wesley's Episcopal "ordination."* And when either our exposition, or any other light, shall convince two thirds of our General Conference, three fourths of our Annual Conferences, and a majority of our Lay Church, that our Episcopacy ought to cease, it will doubtless be for reasons which, however now unknown to us, will then be such as, if we are among the living, to command our acquiescence.

Dr. Merrill "cannot believe" that Mr. Wesley considered "the third ordination essential to the Bishop or Superintendent." That

* Our words in the special passage of our commentary quoted as contradictory are as follow:—The imposition of hands is here used to "ordain" these men, not to an "order," but to a mission.—The reader will observe that in this note the words "ordain" and "order" are put in quotations, as being quoted by us from those who adduce this imposition of hands as a proper ecclesiastical *ordaining to an order*. The note therefore denies that the ecclesiastical use of the word applies here. This, "ordain" (so-called by the ecclesiastics) is not (as in the ecclesiastical use) to an "order," but to a mission. And then we add, "The rule that limits the laying on hands to special permanent orders is ecclesiastical rather than biblical." Just so in our Article, (p. 675,) "the word *order* is an ecclesiastical rather than a scriptural term," and we then proceed to define it in its ecclesiastical application, and its ecclesiastical limitation to permanent successional orders.

On the contrary, in the crystallizing Church of the Acts of the Apostles our note on Acts vi, 1 doubts if the ordination of the "seven" (deacons so-called) was to a permanent order; and our note on xxi, 18 doubts if James, Bishop of Jerusalem, was ever ordained. After all the care we took to show that these had no bearing upon the question what kind of an Episcopacy was derived from Mr. Wesley and enshrined in our Restrictive Rule, Dr. Nesbit's persistence in flaunting these pseudo-contradictions before his readers is pitiable enough. He was apparently led to his researches into our Commentary on this subject by our own reference thereto in our Article. Does he imagine that we would have referred from Article to Commentary if we had not the views of both harmoniously united in our mind as one harmonious whole?

Mr. Wesley considered it necessary to some or every sort of a superintendent we do not suppose; but that he considered it necessary to an Episcopacy "after the practice of the primitive Church" is certain; for we have no example of a primitive Episcopal Church without the three ordinations. If he did not consider the ordination essential, why did he confer it? That ordination was a costly act to him. He knew beforehand the unparalleled storm, present and future, which that ordination would bring upon his head. It was one of the boldest, if not *the* boldest act of his life; yet he braved all the opposition heroically. Up to the full measure of that heroism was his estimate of the ordination. It was a price most certainly that with Dr. Merrill's views he never would have paid. And this is in full confirmation of the entire central granite argument of our last Article, (pp. 679-683,) proving the essential nature of our ordination; which argument Dr. Merrill quietly skips over as having no existence, yet persists in re-asserting the conclusion which that argument elaborately and most fully, as we think, explodes. According to Dr. M., Asbury, as "General Assistant," was a good enough Bishop for Mr. Wesley's views. And yet Dr. M. knows that until his ordination Asbury was never permitted, even at the risk of rebellion, to ordain an elder nor administer a sacrament. From all these considerations it seems to us that there is not the shadow of excuse for a doubt that Wesley considered ordination essential to *that* Episcopacy which he purposed to inaugurate—whether it was in some other or not. And so our fathers, as they testify in the First Section of the Discipline, (a Section our opponents persistently ignore,) declare that they accept this Episcopacy on account of the validity of its ordination; signifying thereby, that whether or not ordination be requirable for *any possible* Episcopacy, they did require it in the Episcopacy they purposed to accept.

Dr. Merrill, trying to prove that the General Conference has a right to abolish the ordination of Bishops, refers to the fact that they have already substituted the word "consecration" for "ordination." Now, 1. We have already shown Dr. M. (Oct. Quart., p. 674) that the words "ordination or consecration" are convertible terms; that "consecration" is so used by Coke and Asbury as quoted by us, p. 683; and that the General Conference has simply changed one synonym for another.* 2. No one doubts that, as in the case of Baptism or ordination of Elders, the General Conference may make incidental changes, but has it a right to

* Charles Wesley's charge against his brother was that he had "*consecrated* a Bishop."

abolish the ordinance of Baptism or the presbyterial ordination? 3. If our General Conference has "done away with" any constituent essential of our Episcopate, or of our Baptism, or of our presbyterial ordination, by a mere majority, it has violated the constitution of the Church, and should forthwith undo its wrong. But such wrong we deny that it has done. 4. What the essential constituents of our Episcopate are, and, therefore, what a General Conference may not "do away," we amply showed in our last Article, pp. 679-683. We showed that there were at any rate *four essential elements* in the Wesleyan Idea of Episcopacy embodied in our Restrictive Rule, and so drew the line between the incidental and the essential, the changeable by bare majority and the unchangeable. For Dr. Merrill to argue that either of these *four essentials* can be abolished by a bare majority, because that majority has made some verbal and incidental changes in the formula, is invalid reasoning.

We have now a very conclusive piece of evidence to present against the position of Drs. Nesbit, Curry, and Merrill, that a mere General Conference majority (without the concurrence of the annual conferences) can either abolish our episcopal ordination or shorten the life-tenure. Against this view of these brethren it has been our entire effort to show, 1. That our episcopal form of government was optional, and not a matter of faith; 2. That none of its essential constituents could be abolished without the consent of the annual conferences, according to the Restrictive Rule; and, 3. That ordination is one of those constituents requiring the concurrence of said annual conferences. The conclusive evidence of the truth of our positions against our three editorial brethren is furnished by a communication published in the "Christian Advocate" of November 23, 1871, signed "A Canadian Methodist." It seems that in 1837 it became important to our Canadian brethren, being involved in a lawsuit, to learn from our leading ministers what was the nature of our episcopate. Three inquiries were presented by their able representative, Rev. Egerton Ryerson, to Dr. Fisk and Bishop Hedding, in the following words:

1. Is episcopacy held by you to be a doctrine or matter of faith, or a form or rule of Church government, as expedient or not according to times, places, and circumstances?

2. Has the General Conference power, under any circumstances whatever, by and with the advice of all the annual conferences, to render the episcopal office periodically elective, and to dispense with the ceremony of ordination in the appointment thereto? And, as you were present at the British Conference in 1836 as the representative of the Methodist Episcopal Church in America, I would beg to propose a third query:

3. Do you consider the ordination performed under the direction of the British Conference to be scriptural and Methodistical?

These three inquiries, it will be perceived, involve the very points which it has been our whole object to maintain against our three brother editors. Now what are the replies of Fisk and Hedding?

DR. FISK'S REPLY.

WESLEYAN UNIVERSITY, MIDDLETOWN, CONN.,
November 20, 1837.

REV. EGERTON RYERSON: MY DEAR SIR,—Your favor of late date is before me, making some inquiries respecting the constitution of the Methodist Episcopal Church. The first was in reference to the episcopal form of government. I, as an individual, believe, and this is also the general opinion of our Church, that episcopacy is not a "doctrine or matter of faith"—it is not essential to the existence of a Gospel Church, but is founded on expediency, and may be desirable and proper in some circumstances of the Church and not in others.

You next inquire as to the power of the General Conference to modify or change our episcopacy. On this subject our Discipline is explicit, that "upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice" to "change or alter any part or rule of our government, so as to do away episcopacy and destroy the plan of our itinerant general superintendency." Of course, *with the above described majority the General Conference might make the episcopate office elective,** and, if they chose, *dispense with the ordination for the Bishop or Superintendent.*

I was a delegate from the Methodist Episcopal Church to the Wesleyan Conference in England in 1836. At that Conference I was present at the ordination of those admitted to orders, and by request participated in the ceremony. I considered the ordination, as then and there performed, valid, and the ministers thus consecrated as duly authorized ministers of Christ.

With kind regards to yourself personally, and the best wishes for the prosperity of your Church, I am, as ever, yours in friendship and Gospel bonds, W. Fisk.

The following is Bishop Hedding's answer to a similar letter to that addressed to Dr. Fisk:

LANSINGBURGH, N. Y., October 12, 1837.

DEAR BROTHER,—I have just arrived at home, and found your letter. I am sorry I did not receive it early enough to render the aid you wished. The Genesee Conference did not close till the 30th ult. I suppose the law case is decided, therefore any thing I write will be of no use. I would have tried to get to Kingston had I known the request at the Genesee Conference.

It is clear from the *proviso* added to the *restrictions* laid on the delegated General Conference, that by and with the supposed "*recommendation*" said Conference may alter the plan so as to make the episcopal office *periodically elective*, and also so as to *dispense with the ceremony of ordination* in the appointment.

I believe our Church never supposed the ceremony of ordination was necessary to the episcopacy; that is, that it could not in any possible circumstances be dispensed with; nor that it was absolutely necessary that one man should hold the episcopal office for life. One evidence of this I find in the Minutes of our Conference for the year 1789, four years after our Church was organized. There it is asked, "Who are the persons that exercise the episcopal office in the Methodist Church in Europe and America? *Answer. John Wesley, Thomas Coke, Francis Asbury.*"—*Bound Minutes*, vol. i, p. 76. From this it appears those fathers considered Mr. Wesley in the episcopal office, though he had never been admitted to it by the ceremony

* Dr. Fisk here doubtless means, as Bishop Hedding explicitly expresses it, "*periodically elective.*" In any other sense the Episcopate is "*elective*" now.

of ordination.* I shall be glad to know how the law case is decided. Please write me, or send me a paper containing it. My best respects to — and her parents, your brothers, etc.

Dear brother, affectionately yours,

ELIJAH HEDDING.

It will be seen at once that these letters affirm precisely our doctrine. 1. Our episcopacy is optional. 2. To change its time tenure requires the two thirds and three fourths vote, according to our Restrictive Rule. 3. To abolish ordination requires the same two thirds and three fourths vote. The same opinions were given by Dr. Luckey, and by Thomas Mason and George Lane. Nay, some of the very authorities quoted by our brethren opposite gave the same opinions, as Ezekiel Cooper, Thomas Morrell, Thomas Ware, and Nelson Reed. We think these authorities may settle the question. And it may here be added, once for all, that our opponents have not produced among all their quotations, nor can they produce, and they are hereby challenged to produce, *one authority affirming that after the passing of the Restrictive Rule it is permitted by the Restrictive Rule to abolish the ordination or life-tenure without the Restrictive Rule process.*

It is true, these opinions say nothing either way—as nothing was asked—as to whether our Discipline is right in attributing “orders” to our episcopate. That needs no confirmatory opinions. And some of these opinions imply (what we admit) that optionally we might have had an office of paramount jurisdiction without ordination or life-tenure, and call it a bishopric. But they do not affirm that such ever *was* the option of our fathers. On the contrary, these letters affirm that to the episcopate of their option (as we have abundantly shown) both ordination and life tenure were held constitutionally essential, not to be abolished without a constitutional three fourths vote of the annual conferences. That is, *Wesley optionally inaugurated, and our fathers optionally accepted and incorporated into our constitution, a life-tenured episcopate by ordination*; until receiving which ordination Asbury was allowed to be only a General Assistant, and no sacraments were allowed to be administered by him or presbyterial ordinations to be conferred. And now we rejoice that these points are settled beyond rational dispute.

* So have we firmly maintained. (Oct. Quar., pp. 676-7.) But this passage in the Minutes occurs previous to the adoption of the Restrictive Rule; and Bishop Hedding quotes it to show what our fathers thought it competent for themselves at their option to frame into the Restrictive Rule, not what they optionally and actually *did* frame into it.

Miscellaneous.

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- Melville Family and Their Bible Readings.* By Mrs. ELLIS. 16mo., pp. 232. Edinburgh: Johnstone, Hunter, & Co. 1871.
- The August Stories.* August and Elvie. By JACOB ABBOTT. 16mo., pp. 388. New York: Dodd, Mead, & Co. 1871.
- Origin and History of the New Testament.* By JAMES MARTIN, B.A. 16mo., pp. 238. London: Hodder & Stoughton. 1871.
- The Thorough Business Man.* Memoir of Walter Powell, Merchant. By BENJAMIN GREGORY. 8vo., pp. 413. Melbourne and London: Strahan & Co. 1871.
- The Old Back Room.* By JENNIE HARRISON. 12mo., pp. 392. New York: Dodd, Mead, & Co. 1871.
- Memoir of Rev. Patrick Copeland.* By EDWARD D. NEILL. 12mo., pp. 93. New York: Charles Scribner & Co. 1871.
- Park-street Pulpit.* Sermons Preached by W. H. H. MURRAY. 8vo., pp. 372. Boston: James R. Osgood & Co. 1871.
- A Compendious Greek Grammar.* By ALPHEUS CROSBY, Professor in Dartmouth College. 12mo., pp. 370. New York: Woolworth, Ainsworth, & Co. 1871.
- Diatessaron.* The Life of our Lord, in the Words of the Gospel. By FREDERICK GARDINER, D.D., Professor in Berkeley Divinity School. 12mo., pp. 257. Andover: Warren F. Draper. 1871.
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- The Turning Wheel.* By PAUL COBDEN. 16mo., green and gilt, pp. 364. Boston: Lee & Shepard. New York: Lee, Shepard, & Dillingham. 1872.
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- Aunt Madge's Story.* By SOPHIE MAY. 16mo., red and gilt, pp. 215. Illustrated. Boston: Lee & Shepard. New York: Lee, Shepard, & Dillingham. 1872.
- Life and Letters of Catherine M. Sedgwick.* Edited by MARY E. DEWEY. 12mo., pp. 446. New York: Harper & Brothers. 1871.
- Among the Huts in Egypt.* Scenes from Real Life. By M. L. WHATELEY. 12mo., pp. 344. London: Seeley, Jackson, & Halliday. 1871.
- A Treatise on English Punctuation.* Designed for Letter-writers, Authors, Printers, and Correctors of the Press. By JOHN WILSON. 12mo., pp. 335. New York: Woolworth, Ainsworth, & Co. 1871.
- Round the World.* Including a Residence in Victoria, and a Journey by Rail across North America. By a Boy. Edited by SAMUEL SMILES, Author of "Self-Help," etc. With Illustrations. 12mo., pp. 289. New York: Harper & Brothers. 1872.
- Border Reminiscences.* By RANDOLPH B. MARCY, U. S. Army, Author of "Prairie Traveler," etc. 12mo., pp. 396. New York: Harper & Brothers. 1872.
- Hannah.* A Novel. By the Author of "John Halifax, Gentleman," "A Brave Lady," "The Ogilvies," "Olive," "Agatha's Husband," etc. 12mo. New York: Harper & Brothers.
- My Wife and I; or, Harry Henderson's History.* By HARRIET BEECHER STOWE. Illustrated by H. S. Stephens. 12mo., pp. 480. New York: J. B. Ford & Co.

Notices of the following postponed to the next number:

- Longfellow's Divine Tragedy.* Osgood & Co.
- Huntington's Church Idea.* Hurd & Houghton.
- Richmond's New York and Its Institutions.* E. B. Treat.
- Speaker's Commentary.* Scribner & Co.
- Smith's Ancient History of the East.* Harper & Brothers.
- Kingsley's At Last.* Harper & Brothers.